

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., September 11, 1924

NEW SERIES  
VOLUME XXVI, No. 27

There are 44 Negroes listed in "Who's Who in America" for 1924-5.

Brother B. C. Land assisted in a good meeting at Baldwin, where he was pastor before going to Texas.

President Sikes says that Coker College at Hartsville, S. C., will have students from seven states and nearly every county in South Carolina.

Holly Springs Church has called G. C. Sandusky of Somerset, Ky., to succeed E. L. Wesson as pastor. We shall be glad to welcome him to Mississippi.

Pastor W. H. Thompson had Brother H. W. Shirley of Philadelphia with him in a meeting at Newton. Twenty were added to the church, fifteen on profession of faith, and a spiritual uplift to the large congregation.

Brother Litchfield writes from Tallahatchie County: We rejoice in a total of forty-six for baptism so far on this field this year, for which we thank God. I have done my own preaching again in my churches this year.

The State Board of Education in North Carolina seems to be more particular about some things than the boards of some denominational schools, as it has forbidden the teaching in the public schools of the theory that man descended from lower animals.

The names of Misses Johnson and Buchanan, whose pictures were in the Baptist Record last week, were misplaced. The printer swapped the names. We are sorry, but both are so beautiful that it is a compliment to each of them to be called by the other's name.

Evangelist T. T. Martin is organizing a stock company with the purpose to publish a monthly magazine, *The Conflict*, to be issued from Memphis. The aim of this magazine is to oppose the use of public money and public schools for the teaching of evolution. There are many who will wish him great success and some will want to take stock in the enterprise. Write to him at Blue Mountain.

"The Caps and Gowns of Southern Baptists" is the title of a unique eight page pamphlet just issued by Frank H. Leavell, Executive Secretary of the Inter-Board Commission. This pamphlet defines briefly and clearly the purposes and objectives of the Inter-Board Commission in serving the Baptist students of the South. The pamphlet will be sent free upon request to the Inter-Board Commission, 644 Bank of Commerce Building, Memphis, Tennessee.

The Education Board in its recent meeting at Birmingham elected Dr. J. W. Cammack of Virginia as Executive Secretary of the Board. He has not indicated his acceptance, but the Board believes he will take up the work. Dr. Cammack has been officially connected with the Educational work of Virginia Baptists for several years, and has been a member of the Education Board of the Southern Baptist Convention since its beginning. He is a thoroughly capable man and will fill the office with credit to himself and satisfaction to his brethren.

The Baptist College Students Conference will be held October 31 to November 2 at Mississippi Woman's College.

First Church, Tuscaloosa, Alabama, has called Dr. M. E. Dodd of Shreveport, La. We haven't heard what he will do.

Brother W. M. Jimmey, a Choctaw, reports a good meeting at his mission at Sandersville. Thirteen were baptized and they will organize a church.

President M. P. L. Berry has engaged for Hillman College at Clinton the largest and most competent faculty the school has ever had in anticipation of the largest attendance in the history of the college.

Brother J. P. Harrington of Crystal Springs assisted Pastor J. A. Barnhill at Vance in a meeting in which 45 were added to the church. Those added to the church bring with them great possibilities of future usefulness.

Dr. W. Y. Quisenberry helped in a revival meeting in a country church in Alabama. A large number of people were baptized, a good sum raised for the Campaign and the state paper and Home and Foreign Fields put into every home.

Rev. John W. Ham, pastor of Baptist Tabernacle, Atlanta, Ga., resigned that church, effective August 31st, after seven years of service. On the date his resignation became effective, the church tendered him a new call. His decision has not been announced.

Brother Madison Flowers writes: Have just closed a meeting with Nora Smith Memorial Baptist Church, four miles west of Drew, with 76 additions, thirty-nine for baptism. At the close of the meeting the beautiful new house was dedicated, having been built by Mrs. Nora Smith of the community.

Dr. A. F. O'Kelly has resigned at Hazlehurst, giving up the work September 1st. He has greatly endeared himself to the brotherhood in Mississippi where he entered with enthusiasm into all the work of the denomination. He was helpful in the Convention work and in his district association. He is a member of the State Baptist Education Commission and has been on other important committees.

Mrs. Roberts writes that Beaumont has had the best meeting ever held in that part of the country, Brother L. G. Gates assisting Pastor J. E. Cranford. The Holy Spirit from the beginning brought a great revival. Twenty-eight were baptized and eight received by letter. One man in answer to prayer was happily converted while very sick, and hopes are entertained of his recovery, though still in a hospital.

Ground was recently broken for the three story Sunday School addition to the Baptist Church building at Sardis. It is to be 60 by 30 feet and will cost upward of \$7,000. Those taking a leading part in the ceremonies were Pastor B. C. Cook, Mr. Arthur Stovall, Senator L. F. Rainwater, Mr. J. E. Bridgers and Mr. J. S. Gillentine. There have been 32 additions to the church this year and every department of the work is growing.

Pastor E. E. Ballard conducts a double column department for church items in his town paper at Lumberton.

The round the world flyers have landed on American soil. Thus the earth has been girdled by birdmen.

Mr. John W. Davis, Democratic nominee for the presidency, opposes the creation of a Department of Education in the federal government.

J. A. Brown, the "golden harp singer", has located at Chattanooga, where he may be reached by those desiring his assistance in meetings.

Pastor C. M. Morris had with him J. D. Franks in a meeting at Shubuta. There were ten additions to the church, seven of them by baptism.

Dr. J. H. Barber, once pastor at Clinton, has recently gone from the church at Columbia, Tenn., to Cherokee Heights Church in Macon, Georgia.

Brother T. J. Moore writes that the time of Yazoo Association has been moved up one day and it will meet on Wednesday and Thursday, October 15-16.

Moderator E. D. Hurst writes: Please note in your next issue that the Jones County Baptist Association meeting has been postponed one week and will be held October 7 and 8.

It is said that the Education Board of the Southern Baptist Convention along with other stockholders proposes to raise a million dollars for the Ridge Crest Summer Assembly.

The new president of the Assembly of the League of Nations is Guiseppe Motta, an Italian-speaking Swiss, a Roman Catholic. The Assembly met in the Hall of the Reformation, dedicated to John Calvin.

Germany has made the first payment reparation to the allies, 20,000,000 gold marks, and payments are to be made every ten days according to the Dawes' Plan. Owen Young, an American, is head of the Commission.

Brother W. W. Collier, clerk of the Lauderdale County Association, writes that the Association will meet on Wednesday after the third Sunday in September, that is on the 24th of this month. The minutes do not give any date at all.

Pastor J. D. Franks of First Church, Columbus, claims to have the largest average attendance of any Sunday School in the state. Are there any other contenders for the honor? He says their's averaged "right at 60" during the summer.

September first marked the beginning of the thirty-seventh year of editorial work for Dr. R. H. Pitt in connection with the Religious Herald. All your brethren raise their hats to you, Dr. Pitt, and thank God for all the great work he has enabled you to do.

The Commercial Appeal reports the organization of a Laymen's League in Clarksdale for Coahoma County made up of members of the Methodist, Presbyterian, Baptist, Episcopal and Catholic churches. This was rather the meeting of a league formed last February following the Gipsy Smith, Jr., meeting.



## JOTTINGS ALONG THE WAY

By M. M. Lackey

The State W. M. U. Secretary, with our missionary to Shanghai, Elizabeth Kethley, left Jackson on August 8th. Elizabeth sailed on the "President Cleveland" from San Francisco on the 19th. The Secretary continued her journey from San Francisco by the Southern Route until she reached home, August 31st. Three weeks were thus spent seeing Uncle Sam's marvelous West, as portrayed in prairie and thickly wooded hills; in cities and plains; in mountains miles high and canyons miles deep. Here are some impressions of the trip.

After two hot days and almost as hot nights on the train, we looked out at Colorado Springs in the early morning. The Secretary was leading the way. Glancing out where only strange faces were expected she exclaimed, "There's John Lipsey!" Such joy to see anyone we knew. Such special joy to see the beloved face of one by whose side we had worked when he did such efficient service for the Baptists of Mississippi. He looked so well and so handsome, that we did not wonder, when we greeted his charming wife, that he had won one of Colorado's best.

With John for a guide we were enabled to see much of this, one of nature's masterpieces—Colorado Springs and the surrounding country. One marvelled that so much of rare scenery should be located in one spot. That first day was given to viewing Manitou, Cheyenne Canyon, Cave of the Winds, Garden of the Gods, Williams' Canyon, Seven Falls, and other places of intense interest. We trust that we shall at some future time be permitted to write of each of these; just now only a word of the most impressive to us.

Standing near the Cave of the Winds and gazing far up toward the blue, we watched the dazzling waters of Seven Falls leap downward until they found the calm of the pool below. Our mind went far back to that time in the long ago when we read the stories of Helen Hunt Jackson, who was a favorite writer of ours. Often she sat near the top of that pinnacle and penned her charming romances. We thought of her grave lying up that cliff side. We should have been tempted to climb it and place a little stone upon that mound of many stones. You, who love her memory, will call to mind that she requested of us who visited her grave to place two stones there and carry away one. I did not go because her ashes had been removed and lie in the city cemetery at the foot of the mountains.

The next day we climbed Pike's Peak. We did it in a Cadillac. We had a charming party of six women and two men, including the driver. We left the hotel about 9:30 A. M. We got back at 4 P. M.

"I will lift up mine eyes unto the hills" just naturally sang itself into our souls as we started. The glorious refrain never left us; the Psalm means far more today to me than it ever did before.

The beginning of the journey leads through miles and miles of roads thickly hedged with green; built on either side with residences, which, though attractive, nobody ever sees because man made them; leads on into dark deep crevices with many sharp turns; on beside other mountains that by and by seem to be sinking below instead of rising above us; on by great trees whose uplifted heads were first far above, then on a level with ours, then far beneath us; on until the trees had disappeared on the mountain side and only scrubby shrubs were seen; on until not even a bit of sagebrush showed on the rocky cliffsides; on until the snow, that had attracted our attention from afar, was lying close beside us, then far below; on and on until the marvelous clouds that had covered the heavens above us in great folds, letting the everlasting sunshine break through—yes, on and on until these clouds lay like a mighty moving canopy far beneath us, filling in the niches between the outspread mountains. The wonder of it all leaves us wordless. What God hath wrought! And still we looked up and said, "I will lift up mine eyes unto the Mountain." Pike's Peak was still to be ascended.

The last miles of the journey are, I imagine, always silent miles. I know they were with our party. Perhaps we journeyed an hour with scarcely a word spoken. Was there fear? Not a tremor of it so far as I know. I wonder how one who does not love God approaches the crest of the Mountain.

When we reached the top there were others ahead of us. We got out of the car and walked round a bit. We gathered some snow and tried to appear natural. But there was a dizzy, tight feeling about the head that made one want to keep still. Our feet did not seem to pick up when we attempted to walk. So this scribe got back in the car and looked—and looked—away out yonder—

When we started back there was a very satisfied feeling because we had really seen snow in August. We thought of the hot days this summer had brought to Mississippi and we were so thankful for this experience also. But we did not realize what a wonderful phenomenon was in store for our delectation.

Miles below us we noted our clouds that had shown their silver lining on their upper side, as we looked upon them coming up were now darkening and moving restlessly. The silver lining had lost itself in a sullen gray. Almost before I can tell it we were "within the veil," enwrapped in the gray mantle, which shortly was livid with lightning and rolling—right at us!—with thunder. And then the miracle! Forming immediately around us, covering us completely in such a little while, was the envelopment of snow. Such a magnificent snowstorm as it was! The men hastened to put up the top of the car; but we were enwrapped in white before this was accomplished; we saw the ground all about us pure white which shortly before had been stony brown. Never shall I forget my snowstorm in August.

We stopped at "Half Way House" for dinner. While sitting at the table Elizabeth said, "Look! the sun is shining." There are trees and shrubs all around "Half Way House". They were bedecked as only snow can beautify trees. The sun glorified them.

Many other delightful occasions marked the trip, that we purpose to speak of, but only one other stands out quite so wonderful as this trip to Pike's Peak. To your Secretary it is a beautiful allegory of Life.

## OUR 75 MILLION PLEDGES

By B. F. Whitten

Sunday, November 30th, 1919, is indeed a memorable day to Southern Baptists. We were yet in the shadows of the greatest war that ever raged on the face of this earth. Multitudes of our men had gone through our own training camps on to the far flung battle fields of Belgium and France. We had bought our liberty bonds and thrift stamps in fast repeating series of astounding sums of money. In a beautiful spirit, and in a marvelously co-operative way, we had contributed huge and unprecedented sums of money for the relief of foreign people, whose homes and country had been ravaged by ruthless and relentless warfare. We had seen the wreck and ruin of sin as we had never seen it before. We had waited, we had prayed, and we had longed for peace with a burden of soul hitherto unknown to us. We had watched the downfall of one of the greatest empires of the civilized world, and shouted when the white flag of truce, and the emblem of peace, had at last waved over its smoking ruins and blood drenched lands. We had wept for our own fallen heroes, and felt an inexpressible sympathy for all those who had lost their loved ones, and whose homes and countries were devastated beyond the hope of recovery in their day and generation. The brotherhood of man had a new and more blessed meaning to us than it had ever had before. We had seen the beauty and the power in great organization, and real soulful co-operation. We had come to feel the need of giving the gospel of the Son of God to a suffering world as its only panacea.

We had heard the Macedonian cry coming from every quarter of the world, "Come over and help us", and we were borne down with a consciousness of world-wide responsibility to all those who are suffering the bondage and deathly ravages of sin. We had felt the awakening challenge of the highest task ever undertaken by a single group of people of God. We had come into a common faith, rooted and grounded in the promises of God, and firmly planted on the herculean struggles and glorious triumphs of the past. We had willingly faced the responsibility of a great denomination of people whom God had so wonderfully blessed. Under these conditions, and in the light and liberty, the love and loyalty, the prayer and zeal of that holy Sabbath day, we signed these pledges.

We were proud of ourselves, and not to be blamed. We were proud of our fellow workers, and should have been. We rejoiced that we were identified with such a goodly and Godly group of people, known as Southern Baptists, and who were undertaking such a colossal task. How could we ever forget that holy rapturous day?

We felt that—

1. We had made a sacred vow to God, and we had.
2. We had assumed a stipulated part of a great denominational obligation, and we had.
3. We had made personal promises to those whom we had sought to aid, and we had.
4. We had involved our honesty, our integrity and honor in these pledges, and we had.
5. We should give precedence to these pledges over all other succeeding obligations, and we should.

Now if these pledges were as large as they should have been, and if we have redeemed them in full, then we can look God, angels, and men in the face with restful approving consciences, and feel a thrill of joy that we have had a worthy part in the wondrous labors of these past five years, but if there be any portion of these pledges unredeemed, when the blessings of our God have made their full redemption possible, then we shall have to bow our heads in shame, and acknowledge that we have been ungrateful and unworthy servants, and that our failures have helped to bring defeat and consequent humiliation to our great denomination, thus seriously discrediting us before a witnessing world.

Would it not be far better, even in the closing days of this epochal period, for us to make, if needs be, even supreme personal sacrifices in order that we may be true to God, defend our own honor, and not breach the confidence of those whom we seek to serve.

Would it not be a good time for us to have the experience and the blessing of a really great sacrifice in the full redemption of these pledges?

Would not God be pleased and then show His good pleasure in the immediate increase of our joys and our pecuniary earnings?

Would not those who have paid their pledges in full do well to consider whether or not they have really done their very best, and if a great additional sacrifice would not be even good for them?

Would not all those who declined to make subscriptions, and who may have fallen short in their contributions thus far, be willing to join in a great sacrificial offering in order that we may liquidate in full our denominational obligation to God and to men?

Let us all pay all we can in September and October, for our own State Board books close October 31st, and then on Thanksgiving day, Thursday, November 27th, let us hold giving services in all the Baptist churches in the South. Giving houses and lands; sheep and oxen, silver and gold, and every other thing of value held by Southern Baptists, until we have paid in full the total of our 75 Million pledges. Then on the following Sunday, November 30th, while yet in the spirit of self-sacrificing service, and happy over the completion of a mighty task, underwrite our 1925 mission program, and local church budget, with a delight and a liberality which will really do credit to a great sisterhood of churches.

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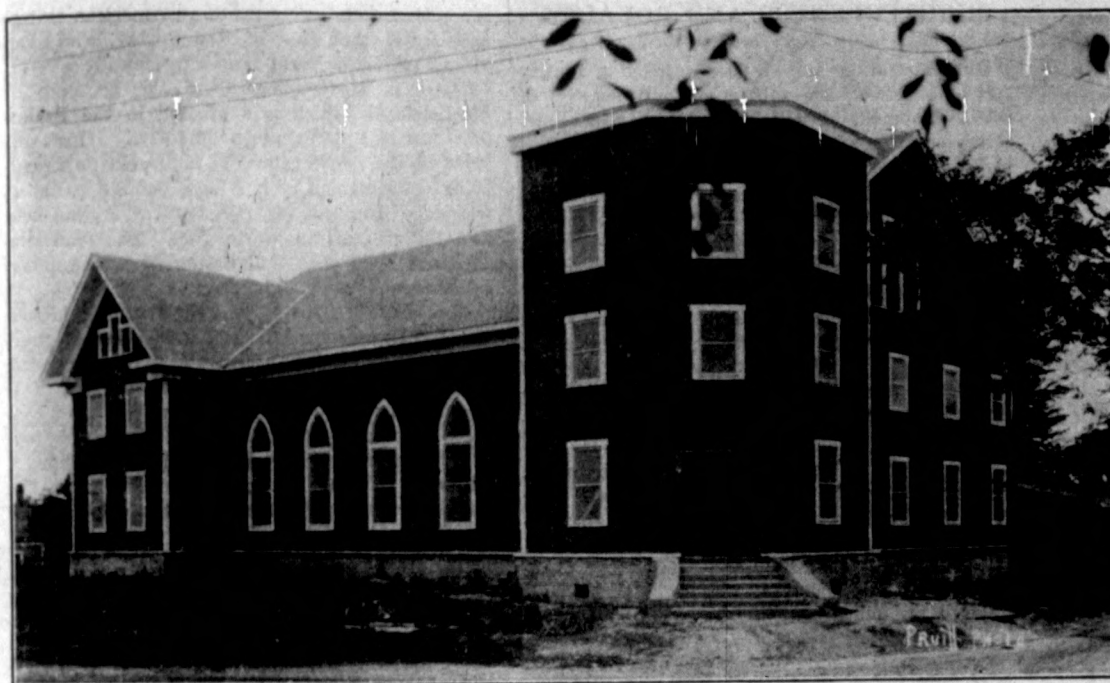
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EAST END BAPTIST CHURCH, COLUMBUS, AND NEAR MISSISSIPPI STATE COLLEGE FOR WOMEN



PASTOR J. F. SANSING

### WHY A BAPTIST HOSPITAL?

This is not to criticize The Baptist Record for publishing the article by Dr. R. N. Whitfield against the hospital, for this is a free country and Baptists believe in the freedom of speech and the freedom of the press. The only way to get rid of a wrong notion is to air it. It is well that Dr. Whitfield has written as he did. It is better to have it out in the open and not talk under cover. It is well also to give a friend of the hospital a chance to show Dr. Whitfield and all who read his article wherein he is mistaken. This opportunity is gladly taken advantage of.

The burden of Dr. Whitfield's criticism is that charges are made for work done at the hospital; and his idea is that only charity patients should be accepted. This suggestion that only charity patients be accepted is a favorite idea with people who are operating private hospitals. That is they would like for somebody else to do the charity work and send them all the pay patients. Of course this would make good business for the privately owned institutions and would mean that the Baptists of Mississippi should take care of the poor and add to the income of private institutions. This will hardly appeal to the American sense of fairness. Especially since we have two state charity hospitals and the Baptists are delighted to have the privilege of paying their share of taxes for the support of these great institutions.

Now let it be thoroughly understood that nobody connected with the Baptist Hospital has any criticism of these private institutions. They are legitimate and worthy and are operated by competent men and women. They are doing good work and have our good will and admiration. As Dr. Whitfield says they are making money. We are glad of it. That's what they are in business for and they deserve it. It is thoroughly legitimate.

But as to their doing more charity work than the Baptist Hospital, there would have to be a show of the books on that subject before the average man will be convinced. If anybody makes money out of the business and at the same time does more charity work, it could be only because the charges to pay patients are higher. But let's see the books.

As to the idea that only charity patients should be accepted at the Baptist Hospital there are several objections. First of all there are people who want to go to a Christian hospital who are able to pay for it and want to pay for it. They ought to be permitted to go. There are almost

half a dozen preachers in Jackson who have been to the Baptist Hospital for treatment and have paid their bills like other people. Why should they and many other such be shut out?

If all Christian service is to be free; if it is wrong to collect money for such service, then why not open all our colleges to everybody and charge no tuition? Or would Dr. Whitfield want only charity patients to be taken at Baptist schools? If Christian service ought to be free why pay the professors in our colleges? Is it wrong for them to accept a salary? Or is the denomination committing a sin to charge tuition? The Baptist Record is a denominational paper and a Christian agency. Is it wrong to charge anybody for subscriptions to a Christian paper? Dr. Whitfield puts himself in the class of those who oppose paying a pastor or missionary a salary. Are they not doing the same kind of work that Jesus did? Then why accept pay for it? A Christian hospital is for the purpose of carrying on the work of healing, the ministry to men's bodies such as Jesus did when on earth. The Bible says, the laborer is worthy of his hire. And they who preach the gospel shall live of the gospel.

Dr. Whitfield is no more in favor of the hospital doing charity work than every trustee of the hospital is, and everybody connected with the hospital. These trustees give their time without compensation. Many of them have given liberally and largely of their money. They have been treated at the hospital and were glad to pay for the treatment. They have personally endorsed notes for the hospital aggregating hundreds of thousands of dollars. They have done this that the poor might have the benefit of hospital service free, and hundreds have had it free of cost. During the month of August the service to charity patients was worth \$4,000.00 at the regular charges, that is counting hospital and doctors' fees, and the Baptist Hospital made this amount of charity work possible. Don't you think that is fairly good, Doctor? The only reason more of this is not done is that more money is not given with which to do it. If all who love the hospital and those who criticize it will give the money designating it for charity work, it will all go that way. But so far only enough has been given to put up the buildings. They are not yet paid for. The hospital must pay its operating expenses out of the income from patients or go out of business.

The amount of charity work which is carried by the hospital has been from 15 to 20 per cent of the patients. This is not counting the work

of the doctors. That is what has been done. To do more means to go into debt and get in bad with the bank and the grocery man and the druggist. The charges to pay patients are as reasonable as at any hospital and less than at most of them.

The suggestion that a Christian hospital should do only charity work is contrary to all experience and universal practice. There is not a Christian hospital on earth, known to this writer, which does only charity work. The Catholics are often praised, and justly for the work they are doing in hospitals. But don't you ever get it into your head that it is free. This writer knows from experience that it is anything but free. He is not complaining. He expected to pay and did it. People are constantly praising the Catholics and people of other denominations for running hospitals. Their commendation is on all lips. No criticism of them has ever come this way. The Baptists have sometimes had to suffer disparagement by comparison with Catholics for not doing the same thing. And then when the Baptists start a hospital, lo the critics turn their guns on them for doing the thing for which everybody else is praised. It is a strange world. And most of the criticism comes from Baptists themselves, or from those who think that a Baptist hospital is somehow interfering with their business. If the Baptists of the state would be more loyal to the Baptist Hospital when they are in need of hospital service, we would be able to do more charity work. Our doors are wide open with the guarantee that you can't get better service anywhere else.

Yours for a square deal,

—H. M. King,  
Chairman, Executive Committee  
Mississippi Baptist Hospital.

Gipsy Smith, Jr., will begin a meeting at Newton October 28th. A \$3,000.00 tabernacle will be built.

Twenty-five were baptized by Pastor J. P. Harrington at Crystal Springs at the close of the meeting in which J. W. Mayfield assisted.

In the fifth assembly of the League of Nations all parties seem agreed on compulsory arbitration as the means of preserving the peace of the world, peace to be enforced by economic boycott, that is by other nations refusing to do business with a nation that will not submit its cause to arbitration.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
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BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE WAY TO WIN

There are some truths which deserve to be written in letters of fire, and what we are now saying is one of them. If this part of our program were fulfilled, there would be absolutely nothing which would not be done that ought to be done. Other things are needful, but this one is an absolute necessity. We refer to the purpose to pray through to victory.

Isn't it a strange thing that when we know without a doubt what will lead us to victory, and that it is not an impossible thing, nor even a difficult thing, that there should be any hesitation about doing it. There is no sort of doubt in the world that Southern Baptists can by the ministry of intercession secure the victory in closing up the present Campaign and launching the new one. Jesus said in the same breath, "Nothing shall be impossible unto you", and "Howbeit this kind goeth not out but by prayer". This is God's method of victory. The omnipotence of God waits on our supplication. The saving grace of Christ is always responsive to prayer. There never was a kingdom enterprise which failed when God's people gave themselves to prayer. "Satan trembles when he sees the weakest saint upon his knees". Why should it be difficult to secure the concerted ministry of prayer in this work which we undertake in his name and for his glory? The clouds are heavy with the blessings of God, and he only waits for the supplication of his servants.

The 25th of September is set apart as the day of fasting and prayer. The week beginning September 21st is to be a time of special prayer for the blessings of God on the work of the denomination. How many of our pastors and people believe in the value and efficacy of prayer? Believe in it enough to give themselves to prayer, to putting God's promises to the test? Does he not beg us to ask, to seek, to knock? From every home let us remember to pray. From every office and group of Christian people, let us pray. In every church let God's people gather for prayer. We have never tested God out as we should. We have never given him a chance to show his goodness and his power.

If Ezekiel had simply prophesied to the dry bones, they would have never become a great army. But God told him to prophesy to the wind. He did, he prayed for the Holy Spirit and the breath of God fell upon them and they all lived before him. God has not changed, and his method of work is the same. It is still true that life and power and victory wait on prayer. Will you be one to pray through to victory? Will your church? Do you really believe in prayer? Do you believe that God hears and answers prayer? His promise still stands: "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession."

Brother W. L. Brunson, clerk of Clarke County Association, writes that the date of the associational meeting is October 22-23, and not on the date previously published.

### RIGHTEOUSNESS AND ROYALTY

Our generation has produced almost a library full of books on the subject of self-mastery, of the development of will, of personality, of character, control, of memory, and all the faculties which go into the making of royal manhood. The field of psychology has been plowed and fertilized to produce better men. Every art and science and device have been dragnetted to develop a higher type of man. Eugenics, environment, magazines, newspapers, schools, colleges, everything physical, material and intellectual have been requisitioned to produce kingly character. All of these are to be heartily welcomed into the laboratory where the purpose is to develop the highest type of manhood.

But there is a chance that in looking for factors which go into the making of kingly character, we may pass by the one which stands at the base of all true manhood, the passion for righteousness. We can do no better than look at the example of Jesus and study the things that made him great. The writer of the letter to the Hebrews gives us the key to the royal position of Jesus in his quotation from the 45th Psalm: "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy Kingdom: Thou hast loved righteousness and hated iniquity; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows."

Here the basis of royalty is a passion for righteousness. The place of leadership, of influence among men is based not on chance, not on accident of birth, not on advantageous position, not on anything the world has to give; but on fitness. There may be temporary interruptions and disappointments, but the race will be won by the man who is fit. The first element of fitness, the basal condition of success is righteousness. If "righteousness exalteth a nation", so it does the individual in the nation. You notice he says "Thy throne is forever and ever". Permanent position, secure sovereignty, is based on righteousness in character. It was so in the case of the Son of God and it will be so for all the sons of men. The principle is the same. Take the long view, righteousness will always come out ahead.

There is something in men that honors righteousness, and will in the end follow the man who is right. There are temporary disturbances, but the conscience of men, the conscience of the world will finally come 'round to the man who is determined to do the thing that is right. Leadership will be given the man who insists always, not upon expediency, but upon righteousness. But even if men did not so honor righteousness and exalt the man who insists upon it, yet there is a God in Heaven who has the final word and will make the final award to the man who is right. So the Psalmist says, "Therefore God, even thy God, hath anointed thee above thy fellows". The judgment of God is always in favor of righteousness and his judgment will prevail. We are not here referring to what is called the final judgment, but to the decisions among the affairs of men. For God is judge here and now.

But it is not safe to read the words of the scripture carelessly. He does not say the victory is to the man who always tries to do right, nor even to the man who always does right. But it is to the one who "loves righteousness"; that is to the man who in his soul is devoted to righteousness, who longs to see it triumphant, and makes that the supreme object of his endeavor. Some men do right because it is popular or expedient. They find it advances their own interests to be on the right side. They are reformers for revenue only, or for office. It is the common thing with candidates to find out what the people wish and advocate it. These men are political accidents and moral calamities. There are party platforms that seek to spread their sails to any popular breeze that blows. They have no foundation in principle and no care for what is right. They seek merely what will help them to win. But permanent success is not based on any such fickle whims of popular favor. There has hardly

come down to us any word of an American statesman better than that of Henry Clay, who said: "I had rather be right than President."

There is another aspect of this passion for righteousness which is expressed in the Psalmist's words, "And hateth iniquity." One who loves righteousness cannot be indifferent to wrongdoing. We cannot say, I have enough to do to take care of myself; or, it is none of my business how the rest of the world goes. The man who does not burn with indignation at wrongdoing, has no real love of righteousness.

Now what is insisted on here is that this passion for righteousness is the foundation of character and the fundamental of success in the world. It means a positive, aggressive character. It means a sane view of life, a sound policy of conduct; one that commands respect, admiration, loyalty. The man who is always right will have a following. The one who does right will lead. The one who loves righteousness, contends for it, will win.

### SACRIFICE AND SOVEREIGNTY

It is reported that the Ex-Kaiser of Germany could never endure to be beaten in any contest, but was offended if any of his party was more successful than he in hunting or in any sport. He was generally allowed to kill more birds or catch more fish, not because he was the best sport, but because he was the Kaiser and his friends did not wish to anger him. On the other hand the Prince of Wales, who has been recently visiting in this country, is said to be a good sport and engages in athletic contests endeavoring to succeed, not by virtue of his office but by surpassing others in the games in which they engage. The question is not whether he succeeds or not, but whether he enters the contest on the same plane with the others.

About the Lord Jesus we read that he "being in the form of God, counted it not a thing to be held on to, to be equal with God." He did not enter upon his earthly mission and task with all the accompanying glory of his deity. He came as a man among men. He made himself of no reputation. He did not begin his work with the salvos of archangels. He was not announced everywhere he went as the Son of God. He called himself "the Son of Man." "He took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." This was Jesus' method of winning his way to sovereignty. It was through sacrifice.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This is in accord with the character and the teaching of Jesus. He said, "If any among you would be great let him be your servant; and if any one would be greatest, let him be your slave."

He is not encouraging ambition for position, nor showing the way to gratify it. His purpose is to show the way to the attainment of a kingly character which is itself the highest sovereignty. It is not position that Jesus was concerned about. It was fitness to fill position. James and John and their mother were anxious for position, and the other disciples of Jesus were jealous of them and afraid they would get it. But Jesus shows that place is not the thing to seek, but the proper qualification for it should be our aim.

This qualification is attained by personal self-renunciation and voluntary acceptance of hardship and suffering in the service of others.

The man or woman who is willing to do the most work, not the one who is seeking to get out of the most work, will come to the highest development of character and the greatest position of usefulness and influence. The suffering servant of Jehovah is the one who attains the throne.



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Look in your Bible and see what two men stand out as the greatest leaders of all ages. They are Moses in the Old Testament and Paul in the New Testament period. They are the men who call themselves servants most constantly, and they are not misnamed. The servant of the Lord is Moses' title. And Paul introduces every letter of his by speaking of himself as the servant of Jesus, or of Him as his Lord.

This is a principle in the forming of character, in the attainment of that sovereignty for which we were destined of God, now too often ignored. But as Jesus came to sovereignty through sacrifice and obedience, through the renunciation of self, so will we. If we suffer with him we shall be glorified with him. Rom. 8:17. But rejoice that inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Peter 4:13. Self-renunciation, acceptance of the will of God, sacrificial service for others, enduring hardship, labor that does not flinch at hard and disagreeable tasks, these bring the marks of character, victory over the lower nature, the likeness of Christ and true sovereignty.

## KNOWLEDGE AND KINGSHIP

In the two previous articles we have seen that the exalting of Jesus was due to his loving righteousness and hating iniquity, also to his spirit of sacrifice by which he gave up his place and privilege in heaven that he might serve among men. There is another reason which he himself gives as the ground of his kingly character and position. You will find it in the eighteenth chapter of John where in answer to Pilate's question, "Art thou a king, then?" He says, "Yes, I am a king. To this end was I born and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice."

Don't imagine that he is evading the question of Pilate. He is answering it affirmatively. He not only explains the nature of the kingdom but tells how he came to be king. His kingdom and his kingship are because he knows things that other people do not know. He eschews force as a method of obtaining sovereignty or retaining it. He explains why his servants do not fight. He had told Peter to put up the sword. His sovereignty is attained by quite other means. It is because of his knowing the truth, having a knowledge of the things that are most vital to the welfare of men and being in position to dispense this knowledge in a way that is most helpful and needful. He came to bear witness unto the truth.

In some degree this is being constantly demonstrated among men. A few days ago a man weighing two hundred pounds walked into a hospital and was examined by a physician. In a few minutes the man was being put to bed by the physician and was more obedient and submissive than a little child. The doctor knew some things the big man didn't know. He knew his physical condition, the action of his vital organs and told him to go to bed immediately. He went like a sensible man.

It doesn't matter how good a case you have in court, nor how just your cause, nor how easy it may seem for you to win or be vindicated, you are a sensible man and don't undertake to go into court without a lawyer. He knows things that you don't know. He knows the law and the method of court procedure. You put yourself in his hands, and do just as he tells you. He is sovereign in his sphere, because he knows. This same truth is illustrated and demonstrated in every avenue and phase of life. Only a licensed plumber or electrician can install the fixtures in your house, because the welfare of the community depends on the man who knows how. You are always in the hands of, and at the mercy of the man who knows what you don't know about things that are of vital concern to you and the world. This is true in banking, railroading, industry, economics, politics or what not.

Your hope of possessing the qualifications for

leadership, for coming to position of influence, or control is knowing something more than others know about matters of vital concern. Ignorance is the mother of slavery, and true knowledge, knowing of the truth, is the way to freedom and sovereignty. Did not Jesus say, "Ye shall know the truth and the truth shall make you free?" The ignorant man is in the hands of the man who knows, for better or worse. If there were no other argument for Education, for Christian Education, than this, it ought to be sufficient to start every boy and girl in the land on the way to school today, and keep him there till he is proficient and can lead the world to a better plane of living.

But don't imagine that ignorance alone pays tribute to the man who knows. It is sometimes slow to do it, does it grudgingly. But the surest, speediest tribute paid to superior knowledge is on the part of intelligent people. They are quicker to discern its worth and acknowledge its value. This much at least is included in Jesus saying, "Every one that is of the truth heareth my voice." This is the homage that intelligence pays to knowledge, and a righteous character pays to true worth. This is why Jesus is king. And this is the hope of coming to kingly estate on the part of men. People will follow the man who is best informed, the man whose mind is clearest, whose judgment is soundest. Where the seven eyes are, you will find also the seven horns. Where there is wisdom and knowledge there is also power.

Thanks to Sheriff Wells of Hinds County for putting the Jackson slot machines out of business.

Texas Democrats have nominated a woman for governor, and unless all signs fail she will be elected.

Brother Hunnicutt, who recently resigned at Forty-first Avenue, Meridian, has located as pastor at Cameron, Mo.

Lawrence County Association meets at Crooked Creek Church October 3rd, and not on the date previously published.

Pastor B. E. Phillips passed through this office Saturday on his way to the eleventh revival meeting for the summer.

The present President of France and the Prime Minister are both Protestants. Clemenceau, a former Premier, is also a Protestant.

The German Reichstag (congress) accepted the report of the Dawes Commission by a large majority, the old monarchists voting for it after fighting it.

Pastor D. J. Miley had Brother T. W. Greene with him in a meeting at Cato, and the people were so well pleased that they invited him to come back next year.

The Baptist New Mexican asks for all the news from the churches, but says if you want to boost some preacher the advertising columns are open at so much per inch.

There were between 30 and 40 additions to the Brookhaven Church in the meeting in which Dr. R. B. Gunter assisted Pastor J. A. Taylor. The morning congregations were the largest ever, and it is believed that much permanent good was accomplished in the church.

We notice that a few exchanges are calling the legal execution of criminals murder and mentioning it as in the same class with the killing of a man for his money. This seems to us a strange use of words. The propriety of capital punishment may be a legitimate subject of discussion, but to class legal execution as common murder will never help to convince a sane man.

Dr. J. T. Christian, who is taking a vacation among relatives in Kentucky, writes that Pastor E. M. Daffin has resigned at Hammond, La., and might be secured by some church in Mississippi. He is a graduate of the Baptist Bible Institute and is highly commended by Dr. Christian.

Prof. W. N. Taylor of the State Department of Education delivered an address at the Clinton Baptist Church Sunday night on "The Bible in the Public School." He favors making the study of the Bible a regular part of the public school course through all grades.

Pastor A. T. Cinnamond assisted Rev. H. M. Whitten in a four days' meeting with his Chester Church, Choctaw County, resulting in nine for baptism. Pastor V. E. Boston, Winona, will be with Kosciusko First Church in a meeting beginning September 7th.

Civil war which has been threatening in China for a long time seems imminent now with the opposing armies already engaged. Shanghai seems the center of the disturbance and the situation brings the possibility of international complications. There are 3,000 American soldiers and marines in China.

In Virginia by a vote of 83 to 5 the house of delegates passed a bill requiring that the Bible be read every morning in the public schools of the state. Provision is made whereby any child may, on application of his parents, be excused from the class while the Bible is read.

Pastor C. S. Wales of Dawson Springs, Ky., was back among his home people in Mississippi this summer. He was at Booneville, where he assisted Pastor C. H. Mount; also at Candler's Chapel in the same county, where he was baptized and ordained. There were 81 additions, 60 of them by baptism. He says that Pastor Blount is doing a great work in both these churches, being ably assisted by his wife.

The Socialist War Minister in Denmark has made to the Parliament, with the approval of the state council of ministers, a proposal to abolish the army and navy of their country, leaving only a national police force of 7,000. The present army is composed of 80,000 men, costing \$10,000,000 a year, which the war minister declares is utterly useless to make war or defend the neutrality of the nation.

Mt. Olive Church had quite a number to add to their list of subscribers to the Record after their recent revival. The paper was already going into every home, but they have more Baptist homes now than ever before. Brother J. E. Byrd brought in the check, and the information that Pastor A. S. Johnston will give the church full time after January 1st instead of half time as heretofore.

Dear Editor:

The Seventh Session of the Baptist Bible Institute, New Orleans, will begin Tuesday, September 16th. At the evening hour Dr. J. E. Gwatkin will deliver the opening address. It is important for all students—preachers, laymen and women to be on hand for the first day. If this be impossible, they should come as soon thereafter as practicable.

Faternally,

—B. H. DeMent, Pres.

## AN ERROR CORRECTED

The Baptists of Lawrence County will please take notice that there is an error in the date announced for the meeting of our Association. The correct time is October 3-4-5. The place is Crooked Creek Church, one mile north of Hooker. All our churches are urged to send messengers. We hope also to have as many of our denominational leaders with us as can attend.

—B. E. Phillips,  
New Hebron, Miss.



## BOOKS

## Pen Portraits of the Twelve

This book by Dr. B. C. Clausen, pastor of First Baptist Church, Syracuse, embodies a splendid idea for preachers which more of us ought to follow out, character studies as a means of discovering and teaching gospel truths. The author takes up each one of the twelve apostles and converts him into a helpful message. To be sure the material for study is not the same in them all, for much more is said in the Bible about some of them than about others. But a close study reveals plenty of opportunity for character delineation and instruction. It seems to us he has missed the mark in interpreting some of them but you must decide that for yourself. For instance he attributes to Judas the motive of resentment alone at the rebuke of Jesus as the reason for betraying him. But the Bible makes no mention of this, saying on the contrary he was in the habit of taking money and himself asked the chief priests what they would give him. Those who teach the Bible ought to be careful. There are other mistakes of this kind. But the chief good of the book is that it will stir up people to think and study for themselves. It is published by Revell for \$1.50.

## Tarbell's Teachers' Guide

Already some are looking forward to the Sunday School lessons for 1925 and making some preparation for their study. The program for the coming year will make every one eager to begin it. The first quarter will continue the Life of Christ as given in any harmony of the gospels. The other three quarters will give a nine months' study of the "Spread of Christianity" as given in the Acts and the Epistles. Thousands of people are already familiar with the expositions and helps given every year in Tarbell's Teachers' Guide and will welcome this new volume. Our Sunday School Teachers are better developed today in Bible knowledge than ever before and will be able to use helps with discrimination. Above all they should seek the anointing of the Holy Spirit which enables them to know the truth and avoid error. These lesson helps will be of great assistance to them, but only Christ and the Holy Spirit will lead them into all the truth. The book is by the Revell Publishing Co., and sells for \$2.00.

## The Competent Church

Dr. Frederick A. Agar is the church efficiency man of the Northern Baptist Convention. He is evidently alive to his finger tips, and has written heretofore several books on the subject of making a church efficient. This one is second to none of them and ought to be studied by individual church members and in classes where it can be discussed with profit. These are the topics discussed: The Average Church, Need of Spirituality, Unity Essential, The Teaching Element, The Stewardship Element, Expectation Necessary, Need of Lay Leadership, Sacrificial Element, Love That Wins, Scientific Basis, Need of Organization, A Matter of Money, The Enlistment Process, Balanced Emphasis, Minor Elements, Barriers, The Methods. A list of books on this subject is furnished. Published by Revell; price \$1.00.

## Snowden's Nine Months' Course in the Life of Christ

This volume published by Macmillan is comprised of the series of expositions of the Sunday School lessons from July first of this year to March thirty-first of next year. It has the advantage of being well analyzed and concisely stated. Many of the expositions are very helpful, but like all other helps need to be closely compared with the Bible text itself. We turned to the lesson of last Sunday and found a condemnation of denominationalism on the ground that Jesus refused to take sides in the dispute about Jerusalem and Gerezim as places of worship. Another man would have probably been confirmed in his denominational views by the

statement of Jesus in the same paragraph, that salvation is of the Jews, and the Samaritans didn't know Him whom they worshiped but that the Jews did. It depends on what you are looking for and who is looking.

## WHY I LEFT THE CATHOLIC CHURCH TO BECOME A BAPTIST

By "The Little Minister"  
(Rev. James Howell Street)

## PRELUDE

"Are you boys about ready?" the question came in a friendly voice and was directed to four boys dressed in altar garments preparing to serve the parish priest at low mass.

"Yes father," three of the boys answered. The one who didn't answer was too busy inspecting himself in his newly acquired gown and the neat white slip over. He was 11 years old and awfully proud of that dress. Now he was an altar boy, full fledged. His boyish mind was thinking of how he would "lord" it over the other boys of the parish who had not yet prepared to enter the service of "the church."

The priest was ready for the morning mass and the procession to the altar began. In front the new altar boy went, carrying nothing but a bouncing heart, and an important feeling. Behind him came his companions, bringing the necessities which aided the priest in saying mass.

The leading boy knew his father was in the congregation and as he entered his eyes, despite all rules, roamed over the church. All heads were bowed and many lips were seen moving as the good Catholics said the Rosary. Many prayer books were in evidence. The leading boy caught his father's eye, whose face was flushed with pride that his boy was now serving God. Perhaps the leading boy, the new altar boy, was so proud that he forgot what he was doing or perhaps the twinkling eyes of a fair haired girl in the congregation, who after making sure her mother's head was bowed low, looked up to smile at the new altar boy and then to resume her "Hail Mary." Any way the leading boy stumped his newly shined shoe, which hurt his feet, on the carpet. Those shoes "screaked" anyway and the feet which were so used to freedom were rebelling. He couldn't help it if the old carpet got in the way. Well he stumbled, but didn't fall and as all eyes looked up quickly to see whence that unearthly sound came, when all was supposed to be so quiet, his face turned many colors.

The new boy also mused up his Latin as he repeated after the good priest. He never was a Latin student anyway. When the time came to pour the wine for the priest his hands were shaking so that if a baby had been under the chalice he would have been a full fledged christened baby and a Catholic, for the water was certainly sprinkled. The new boy had an awful time moving the huge Mass Book from the Gospel side to the Epistle side of the altar and once he thought he saw the good priest smile as he, the altar boy, beat the altar chimes like he was playing jazz music for one of the dances he attended so often in the future.

Finally mass was over and the chap slowly disrobed. The other boys, anxious to get home, had disrobed and gone. Only the priest and the new altar boy remained in the vestry room. Slowly the boy approached the priest, who was counting the offering of the morning.

"Father," he said, "did I do all right this morning? It was my first time you know." His eyes dropped to his feet, the shoes were shined, and the boyish heart was fearful lest the priest, whose words were law, would say he had not done well.

The good priest looked at the boy and his kindly lips parted in a smile as he patted his nicely combed hair, the work of a loving mother and a comb which the boy despised. Yes my boy you did fine, you are a good Catholic and some day you will be a good man," the priest answered.

The boy knew that around in the front of the

church his Dad was waiting, so he ran around there and together, hand in hand, they started for home and breakfast, for it was still early in the morning.

"Dad," the boy said, and perhaps he squeezed his father's hand a little tighter, "how did you like it?"

The father smiled at the boyish expression and at his speaking of the services as though it had been a circus and he had been the most important clown.

"It was a wonderful service my boy, always follow your church and you will be a good man."

As I sit in my study writing this, now the pastor of a pretty large Baptist church, while I am still a boy in years, I think of the priest's expression, "You are a good Catholic."

Oh, Rome, Rome thou hast been a tender nurse to me. It was thou who caused me to leave home when still a boy, it was thou who separated me from the Dad who said I would some day be a good man, it was thou who blighted my earthly love and caused me to stay away from my mother's home.

Thou changed me from a tender, happy altar boy, who loved his church and his home, into a wanderer. Oh Rome thou hast made me at twenty years a man of fifty, a man with a smothering hate, thou leddest me into the waters of despair and changed my simple child-like faith into a faith of no God greater than myself.

Oh Christ, Christ Thou didst lead me from out of the folds of darkness into light, and though my earthly love is still partly blighted, although I still know not my Dad and he knows me not, Thou hast made me happy and I hope useful.

## GREAT DOCTRINES THAT BAPTISTS BELIEVE

By Allen Hill Autry (Home Board Enlistment Man, Little Rock, Ark.)

## Why Not Take Immersion From Other Denominations?

The ana-baptism, or re-baptism, or re-immersion of "certain disciples" at Ephesus gives no support whatever in favor of rejecting John's baptism, or in favor of receiving irregular immersions. See Acts 18:24-19:5. Their baptism was defective, not in the act or form, for John's baptism was immersion, as all scholars admit. But it was defective in its administrator. Apollos, who was "mighty in the Scriptures," but "knowing only the baptism of John," evidently had perverted views of John's baptism. Apollos, an ill-instructed Jew, probably baptized them. They were baptized "unto, or into, John's baptism (Acts 19:3); that is, they were baptized in the name of John, and not in the name of the Lord Jesus, as John the Baptist had baptized. Acts 19:4, 5. They were certainly not baptized by John the Baptist, because they declared that they had "not so much as heard whether there be any Holy Spirit." Acts 19:2. John had taught his converts concerning the Holy Spirit (Matt. 3:11), and baptized them in the name of the Lord (Acts 19:4), just as Paul did on this occasion when these twelve disciples were re-immersed (Acts 19:5), and just as others have baptized since the day of Pentecost. Acts 12:16; 10:47, 48. Hence when they heard what Paul had to say, they realized that their former baptism was defective in its administrator, if not in its subjects, and so "they were baptized in the name of the Lord Jesus." Acts 19:5. And we know that Paul's baptism was "immersion," for he says that it was a "burial and a resurrection." Rom. 6:3-5. Acts 19:1-5 stands for the strict baptism, and against the immersion of others, or "alien" immersions. It shows that when the right baptism in form is perverted, or wrongly administered, it is equal to no baptism at all. Paul did not reject John's baptism, but he rejected a perverted edition of it. In so doing he emphasized the acceptance rather than the rejection of John's baptism. See Acts 19:4. Hence Baptists reject "alien" immer-



sion; that is, immersion performed by other denominations, and for the following reasons:

1. Baptists reject "alien" immersion because it is unscriptural. This case at Ephesus is in proof. These twelve had been immersed, but they were immersed again. The first immersion was deficient.

2. "Alien" immersion would introduce defective baptism, and un-baptized persons into our churches. The case at Ephesus shows that immersion improperly administered should be promptly rejected. Doing a thing wrong many times does not preclude the necessity for doing it right one time.

3. "Alien" immersion naturally tends to mixed or indiscriminate communion in our churches, because it means a mixed, incoherent membership.

4. Receiving "alien" immersion is very inconsistent. Why should Baptists receive immersion from those who teach doctrines, for the teaching of which any Baptist preacher among us would be excluded from an orderly church? Rom. 16:17. Then, after the expelled preacher should go and join the denomination which teaches and practices the very things for which he was excluded from the Baptist church, why should we then receive his immersion as valid, when he had just been expelled from the Baptists for teaching such doctrines? Why indorse his false teaching and practice in some other church when we would exclude him for teaching it in our own churches?

5. Baptists should not receive the immersions of other denominations because it would be a public endorsement of their unscriptural doctrine and practice. If we think they are right in these matters, then we ought to go to them. But if we think they are wrong in doctrine and practice, then we ought to stand firm for the truth. Rom. 16:17; 2 John 10:11.

6. The reception of "alien" immersions produces confusion and discord in our churches, and such is positively inhibited by scriptural injunction. Matt. 12:25; Rom. 16:17; 1 Cor. 1:10,11; 1 Cor. 14:33,40; Eph. 4:3-6. Every reason that can be urged in favor of our separate existence as a denomination can be urged in favor of rejecting the immersions of others who differ from us in doctrine and practice. 1 Tim. 4:16; 2 Tim. 4:2-6. It is not a question as to whether we consider them Christians at heart. The twelve disciples at Ephesus were believers, but they were improperly baptized, evidently, so Paul had them receive a valid edition of John's baptism. They were not to be content with a spurious edition of baptism simply because they had been honestly misled by an honest preacher, though mistaken, who was "taught the way of the Lord more perfectly." Acts 18:26. All regular denominations, who practice baptism at all, receive Baptist baptism. Baptist baptism will take one into any regular denomination. Some doctrinal defections do not take. Then who are to blame for the denominational divisions among God's people? Certainly not Baptists. For others admit that we have Scriptural baptism, for they take it and seem to be glad to get it. Then why can't Christians get together on the things they agree on, and throw to the winds those things which human wisdom has devised contrary to the Scriptures?

Baptists are content to have just what the Scriptures teach; no more, no less, Jesus had John's baptism. All the disciples had John's baptism. And all Christians today should have no other.—Baptist Advance.

### HOW INFORMATION AND INSPIRATION CAN BE BEST DISSEMINATED

By L. R. Scarborough

Baptists will do for Christ as far as they know about his causes. Information is the basis of inspiration, and information and inspiration are the mighty motives for service. We have gone about as far as we can go in denominational programs until we increase the circulation of the Baptist papers. These papers are not personal

or selfish enterprises. They are great spiritual Kingdom agencies for the promotion of the causes of Christ. They deserve the full support of every Baptist in the South. They have persistently, consistently and enthusiastically carried the messages of our movements to the people. We could not have succeeded as we have in the 75 Million Campaign or any other denominational movement without our Baptist papers. Their success in wide circulation is a condition of success for all our other enterprises for Christ. The denomination will pretty well stand or fall in proportion as it widely informs our people.

Baptist papers are our best informational avenue. September is made Baptist Paper Month. Every State secretary, W. M. U. secretary, Sunday School secretary, B. Y. P. U. secretary and Layman's agency, as far as I know, have agreed to support, full length, this effort to greatly increase the circulation of our papers. I regard the success of this movement as vital, important and deeply essential to the finishing of the 75 Million Campaign and the inauguration of the 1925 Program. With all my soul I urge the pastors and all the other agencies in our churches to back and foster, promote and push forward this movement. The Baptist paper in each state is the best pastor's assistant. If we had an aggressive Baptist paper in 600,000 Baptist homes of the South we could do most anything we wanted to do for Christ. God help us all to do our best. Issues immortal, eternal depend on our successful promotion of Baptist information and inspiration in the hearts of our people. Nothing short of our best now is needed at this tragical time in the progress of Christ's Kingdom among Southern Baptists.

### ENOUGH

By Clyde Edwin Tuck

Fair Nature's secrets I may never know,  
How flaming orbs unerring trace the sky,  
Why true to type the flowers ever blow,  
The reason some things creep, while others fly;  
The cause of mysteries on every hand,  
The wonders of the sea, the field, the wood;  
It is enough for me to understand  
That God has made them all—and all is good.

We may not know why paths of some may lead  
Straight to the gate of dark Gethsemane,  
While others wind along life's sunny mead,—  
Why some from sorrow seem forever free;  
It is enough for me to know that I  
Can trust Thy hand to guide me on the trail,  
Through night or storm, and never question why,  
Well knowing I can neither fall nor fail.

It is enough for me to know today  
Not why youth's cherished hopes fell in the  
blast,

But that I cannot from Thee wholly stray,  
And that the victory will come at last  
To all who heed the Shepherd's gentle voice  
That warns us of the tempter's luring spell;  
I do not doubt, but praise Thee and rejoice,  
For round me is Thy love, and all is well.

### TO THOSE WHO PRAY AMONG SOUTHERN BAPTISTS

Beginning Sunday, October 12, in Columbia, S. C., the Baptists of that good city will spend a week in personal evangelistic work. It is a city-wide co-operative Baptist enterprise and while the lead is being taken by the Organized Bible Classes in fostering the movement, the Baptist churches of the city have unanimously voted to co-operate and it will be a great Baptist week in the winning of souls.

The plan is to secure the names, as far as possible, of all the unsaved in Columbia and to enlist five hundred Christian men and women in winning them to Christ. A month will be spent in preparation. Training classes will be conducted in the churches and on Sunday afternoon, October 12,

it is hoped that five hundred people will assemble in mass meeting ready to do the work.

Each person will be given one name to see on Monday. On Monday night we will meet at seven o'clock for forty-five minutes of prayer, reports and re-assignments of the work for Tuesday. This will be repeated each night. At eight o'clock there will be a regular evangelistic service. We are going to do this, God willing, the appointed way and hope that it will open the way for similar meetings throughout the South.

The Organized Class Department of The Sunday School Board has been looking forward to the time when this type of service might be offered to the churches. Will all who pray join in asking divine guidance in this initial meeting? Is a moment that may eventuate in enlisting thousands in personal soul winning worth our earnest prayer and support?

Maybe you would encourage us by a word that you will ask your church to pray for this effort.

—Harry L. Strickland,

Secretary in Charge  
The Organized Class Department.

### THE POPE

Mgr. Preston, rector of St. Anne's Roman Catholic Church, New York City, at the jubilee of Pope Leo XIII, is thus reported in the New York Herald, January 2, 1888, page 3. The report describes the rector as "clad in his scarlet clericals, emblematic of his rank in the Roman Catholic Church."

In the sermon of the day, the eminent prelate declared:

"It is said that politics is not within the province of the church and that the church has only jurisdiction in matters of faith. You say 'I will receive my faith from the Pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. Of course it is not his business to tell you whom to vote for, but when a question arises which concerns society, it is the duty of the Pontiff to speak and it is the duty of the Catholics to obey."

"You must not think as you choose; you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic. The church teaches that the Supreme Pontiff must be obeyed, because he is the vicar of the Lord, Christ speaks through him."

"Leo XIII is not only the prince of princes, but the king of kings. He is not only a spiritual ruler, but a temporal ruler. In tones as strong as those of Pius IX, Pope Leo has said, 'I will never yield; I will never give up my temporal principality.' And God in his own time, will bring it back to him."

S. R. N. Bureau.

Mrs. J. H. Winstead, wife of the Lucedale pastor, returned home this week after recovery from a serious operation.

Mrs. F. M. Purser, wife of the pastor at Oxford, died suddenly last Saturday night. She was a genuine help mate and greatly beloved and honored in the fields where she and her husband have labored. The sympathy of the whole brotherhood will be with our brother and his little daughter in this time of their great sorrow. May Our Father comfort their hearts.

Announcement has been made of the marriage of Miss Hazel Kirby Speight to Rev. James A. Duren, both of New Orleans, the wedding to be on September 12th in the Chapel of the Baptist Bible Institute. Miss Speight is an instructor of piano and pipe organ in the Baptist Bible Institute, and Mr. Duren is head of the Department of Church Business, and pastor of the Baptist Church at Pearl River, La. Miss Speight lived in Mississippi for several years, and has many friends in this state. Mr. Duren is a native of Georgia.



# Mississippi Woman's Missionary Union

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### Packing and Shipping Russian Packages

Promise was made in a previous article that directions would soon be given for the packing and shipping of clothing for Russian Relief. The directions are as follows:

(1) Write to your state W. M. U. headquarters for enough of the special Russian Relief tags to use one on each bundle. Ship no bundle without this special tag tied to it.

(2) Sew up each bundle in cloth or burlap bag. Do not use cases, boxes or barrels. They increase transportation charges.

(3) Tie the special tag securely to bundle.

(4) On the tag write plainly name and address of sender.

(5) All bundles must reach New York before October 15.

(6) Be sure to prepay the transportation charges to New York.

(7) Ship by parcel post or prepaid express, unless the freight agent assures you that the shipment by prepaid freight will reach New York before October 15.

(8) Notify Abercrombie Corporation, 108 Dobbin St., Brooklyn, N. Y., that you have made the shipment, noting especially if sent by freight. You will find that the special tag has a detachable card for this purpose. Do not fail to give all necessary information on the card.

(9) Let your state W. M. U. headquarters know the value, etc., of the bundles sent.

It is easy to believe that practically every one of us, however depleted our wardrobes may be, can find one or more useful articles of clothing to give to this Russian Relief. It really does not matter at all how out-of-style or faded the garments are just so it is clean and usable. Cloth in any quantity or quality, except silk, is also especially requested and goes free of duty, even if perfectly new. However, new garments and new shoes require duty, so don't send them. Be sure to tie the shoes firmly together in pairs. In September we will be discarding our white summer shoes and I believe that they will be very acceptable even in winter in Russia, provided they are good and strong. Winter clothes will be especially useful for it is bitterly cold during Russian winters. Do not send silk stockings or any silk articles whatsoever, no sewing thread and no printed matter.

Remember that there are millions of men, boys and girls, small children and babies in Russia, so try to get clothing for them as well as for women. Let this appeal, please, be presented to the entire church so that all who will may help. In case any one wishes to contribute money, use what is needed to prepay the transportation charges to New York and then send the rest to your state W. M. U. headquarters, so that it may be duly forwarded to the Baptist Foreign Mission Board, Richmond, Va.

Recently an elderly woman, who makes her living in a far Southern city, asked if a velvet coat would be acceptable for this relief work. She explained that the coat was too heavy for her climate and that it was out of style and "slick" in places but that it was long and warm and clean. Heartily was she encouraged to give it. Even so is each of us urged to help all we can, getting the bundle to New York before October 15.—Kathleen Mallory.

### "The Y. W. A. Rose Garden"

All Y. W. A. Girls love roses, and what Y. W. A. Girl, if sick, would not just love to look out on a beautiful Rose Garden, or if sick in a hospital, would not welcome a fresh rose-bud in a neat bud vase in her room each morning. There is no Y. W. A. in the State of Mississippi, that would not welcome an opportunity to do a bit of "Personal Service" in providing a Y. W. A. Rose Garden for the sick. This opportunity is now standing at your door knocking for a welcome to come in.

The Y. W. A.'s of Mississippi will be happy to know that you have a "New Sister Organization" in the "Grace McBride Y. W. A." of the Mississippi Baptist Hospital at Jackson, Miss. The nurses of the Mississippi Baptist Hospital compose the membership of this Y. W. A. The Grace McBride Y. W. A. of the Mississippi Baptist Hospital has a "royal" welcome into the Woman's Missionary organizations of Mississippi, and great things are expected of them. They have such tremendous opportunities for wonderful Personal Service, and all the Y. W. A.'s of Mississippi will watch with keen interest the progress of the Grace McBride Y. W. A. Mississippi will have only one Grace McBride Y. W. A. until there are other Baptist Hospitals in Mississippi. For the benefit of those who may not know, Miss Grace McBride was a graduate of the Baptist Woman's Missionary Union Training School of Louisville, Ky., and also a Missionary Nurse on the foreign field. At a crucial period she rendered service in Siberia ministering to those who needed her, and there gave her life in service as a Missionary Nurse. To do her honor each Baptist Hospital of the South has or will have a Y. W. A. Chapter named for her.

In order that the Y. W. A.'s of the State of Mississippi may help the Grace McBride Y. W. A. in doing some personal service and thereby render some personal service themselves, the Y. W. A. of the Second Baptist Church of Jackson, Miss., wishes to start a Rose Garden to be planted on the Mississippi Baptist Hospital grounds. Each Y. W. A. of Mississippi is requested to give one or more rose plants to be planted in the Y. W. A. Rose Garden at the Mississippi Baptist Hospital. To secure a gardener, each Y. W. A. is also requested to give One Dollar to have this garden started. Each Y. W. A. is also requested to give two or more bud vases for the placing of roses from this garden in each of the patient's room. It will be a happy day when the ground is broken in the Y. W. A. Rose Garden and your favorite rose is planted there, from which choice blooms will be plucked each morning from Nature's Garden; speaking words of Love of their Creator, God the Loving Father, who cares for the lilies of the field, the birds of the air, and the roses of the garden; to be carried to His children on beds of affliction. There will be much joy in the hearts of those who receive your offering. The Y. W. A.'s of Mississippi would be glad to go each day with a basket of roses to each sick-room in our Mississippi Baptist Hospital and give each patient a message of love and cheer, but that privilege cannot be yours because of the distances and other duties. Yet—you can plant the Rose Garden and let the nurses, who are members of the Grace McBride Y. W. A., represent you by

carrying your roses to some soul sick in body, mind and spirit. Won't you just be happy to have this part?

While writing this article it may be added that the G. A.'s, R. A.'s and Sunbeams may have a part in helping the Hospital. You may send magazines, scrap-books, children's story-books, toys, and just anything you would enjoy if you were shut-in and had to stay in bed for many days. There are numbers of children at the Mississippi Baptist Hospital all the time, some without mother and father, and many who have to be sick miles away from mother and father. These would enjoy and appreciate anything you might do. The W. M. S.'s of Mississippi could help the Grace McBride Y. W. A. by sending them Mission Study books, or other Missionary and Evangelistic literature to be used by the nurses and the older patients of the Hospital.

Mississippi Baptists do not do many things to help the nurses training in our Baptist Hospital, or to cheer those who are sick there. The reason probably is they do not know just what to do. Now that the Grace McBride Y. W. A. is organized they will keep you informed through the Woman's Missionary Union page of the Baptist Record just how and when you can help, in those little ways that mean so much to a patient's life, and yet is so little for others to do. This is a call primarily for the Y. W. A. Rose Garden, but next, it is a call for any kindness anyone may render in helping the Nurses of the Grace McBride Y. W. A. (and all Nurses of the Baptist Hospital are members of the Grace McBride Y. W. A.) do "Personal Service" for you, and thereby make the Mississippi Baptist Hospital more truly Christian. The Hospital workers will welcome every kindness shown with joy, and are ready, anxious and willing to do all they can to make those in their care well and happy.

The Y. W. A.'s of Mississippi will hear further of the Rose Garden personally from our beloved Miss Margaret M. Lackey. Look forward to her letter! May God bless you and keep you, and make you a blessing to "Others" each and every day, and may you realize that "In-as-much as you did it unto the least of these, you did it unto Me".

Deer Creek W. M. U. Association will hold its annual meeting with the Greenville Baptist Church on September 2nd, beginning at 9:00 A. M. We urge all our ladies to be present. A good program has been planned and Greenville is expecting you.

Mrs. J. F. Scul,  
Supt. D. C. Asso.

The church at Hollandale is rejoicing over the return of the much loved pastor, Norris Palmer, after an absence of a few weeks' vacation spent in Canada, Alaska and other interesting places. The most interesting part of his return is that he brought home such a splendid assistant—his wife—whom his people already appreciate and love.

Brother Martin Ball, who did such a fine work as pastor at Winona and at Clarksdale, makes his home in Paris, Tenn. He spent his vacation among old friends in Pontotoc County, Miss., and was used of the Lord in good revival meetings.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Bethel B. Y. P. U. Organized

During the second week in August some of the young people of the Bethel community, Yalobusha County, took a B. Y. P. U. Study Course under the efficient direction of Mrs. Lillian (Dorris) Thornton. This course was a great success. At the close of the course we organized a Senior Union with the following officers: Hugh Thornton, President; Herman White, Vice-President; Vera Williams, Secretary; Fannie Mae Corithers, Corresponding Secretary; Eula Williams, Treasurer; Kathleen Thornton, Recording Secretary; Eunice Williams, Chorister and Pianist; Vance Terry, Group Captain No. 1, and Jimmie Thornton, Group Captain No. 2. Mrs. Lillian Thornton was elected Quiz Leader.

Vera Williams, Secretary.

The Intermediate B. Y. P. U. at Kosciusko reports that they have not had a quarterly in a single meeting since they were organized in June. They have received the banner each month for the highest average of any B. Y. P. U. in the church. They are ready to challenge any Intermediate B. Y. P. U. in the state for having the most number of programs without quarterlies during next quarter.

Miss Mary A. Meitzler, leader of the Junior B. Y. P. U. at Nicholson, writes of the splendid work her Union is doing. She says the Senior Union is good too, but the Juniors have made a better average every Sunday night. We are proud of these two new Unions.

### Kosciusko

The Intermediate Department of our B. Y. P. U. won the "Honor Union" banner again and also went the month of August without quarterlies. We haven't had a quarterly in our meeting since we organized.

We had a social with the Seniors last Tuesday night. We had about fifty boys and girls present and certainly had a good time. We had written reports from our officers once a month since we organized. Last night Group Four was 100% on attendance and Bible Readings.

We use the 8 point record system and in that way keep up with each individual member.

We are working to attain the A-1 Standard this quarter.

Atwell Temple,  
Cor. Sec'y.

### REVIVAL MEETINGS

On the first Lord's Day in July I was with Brother L. S. Gardner at Poplar Springs, Simpson County. There were 10 accessions, 5 for baptism and 5 by letter.

The second Sunday I was with Brother Z. A. Polk, Lawrence County, at Ethel Church. We had a good meeting, and the church was re-

vived. There were 5 baptized, 1 by sattuement and 1 licensed to preach.

The third Sunday in July I held a meeting at Antioch Church, Simpson County, with Rev. L. S. Landrum helper. Brother Landrum preached with power. There were 6 additions to the church, 4 for baptism, and 2 by letter. Mrs. Williams of Jackson taught a class in B. Y. P. U. Manual and organized a B. Y. P. U. in the church, which was greatly strengthened and built up.

The fourth Sunday in July at Shady Grove, Smith County, Rev. A. J. Hughes helped me in a meeting. We had big crowds and a good meeting. There were 15 additions, 8 by letter and 7 for baptism.

The first Sunday in August I held a meeting at Shiloh, Lawrence County, with Rev. J. G. Gilmore helper. He preached the gospel with power uncompromisingly. Eight were added to the church, 2 by letter and 6 for baptism, and the church was greatly revived.

The second Sunday in August was at Sardis Church, Smith County with Rev. L. W. Bishop, pastor. The people and pastor were brought together and the church strengthened and a pledge was made for better co-operation. There were 7 for baptism and 2 by letter.

The third Sunday in August I was in a meeting at Nola, Lawrence County, in my own work again. Failing to get help, I had to do my own preaching, with Brother Caloway White doing the singing. He did it so efficiently and effectively. From the beginning our people were led to pray and the Holy Spirit came with power. A Soul Winner's Band was organized and in a wonderful way persuaded men and women to become Christians, and from house to house carried the message of Jesus and His love. There were 11 received for baptism, 4 by letter and 1 restored and the church ready for a greater work.

The fourth Sunday in August I was with Brother J. J. Terry at Topisaw, Lincoln County, but typhoid fever and a storm Sunday evening so handicapped us, that we closed Tuesday evening. No results. Pray for us.

—W. P. Sandifer.

### CONCORD BAPTIST REVIVAL

We had the greatest revival ever held at Concord Church this summer. Our wonderful pastor, A. C. Parker of Clinton, Miss., assisted by Brother Dukes, who led the singing. He was a noble Christian man and we appreciated his presence in our community.

In many respects we feel that this was the greatest meeting we have ever had in the history of our grand old church. We had twenty-nine additions to the church, twenty by baptism and eight by letter, and one restored.

## The SUNDAY SCHOOL BOARD'S



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The church has been strengthened greatly since we have had Brother Parker in our midst. He has inspired every one in this community to greater and higher things. We hope to keep him as long as he will serve us, for we feel that there is not another man in the Baptist domination who can fill his place right now.

The young people of the community have taken so much more interest in the church and have a good B. Y. P. U. We hope to attain great things under the leadership of our good pastor.

—Member.

NORWOOD, LA.

I came here April 30th as pastor of the church, and we feel that already great things have taken place.

We were received very royally. When we arrived a committee of ladies were in charge of the home, with a most bountiful dinner prepared and the pantry filled to overflowing. Also the home swept and garnished with new matting on the floor and new linen on the beds; and you know with such a reception that we were in good shape to begin the work.

Since our coming both church and Sunday School attendance have doubled, and the outlook for the future is very bright.

We are planning a meeting within the next few weeks and we covet the prayers of the brethren in behalf of the work here.

It was our privilege to be with the good people of old Hephseba Church in this state in a six day meeting in July. The visible results were seventeen professing Christ and the entire church revived. This is one of the oldest churches in the country. It was organized in the summer of 1810. At the close of the meeting the church extended me a call for one afternoon service each month.

I am truly happy in the work and am glad to be used of the Lord, to help bring in his Kingdom.

With prayers and best wishes for the dear old Record, its editor and readers,

—W. I. Allen.

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## SOME GOOD MEETINGS

By W. S. Allen

## Indian Springs

Indian Springs is ten miles east of Hattiesburg. Rev. D. A. Hogan is the pastor. The folks out there say they wouldn't have any other pastor. The meeting was well attended and the interest was good to the last service. It was a fine church meeting in every way. Miss Mildred Gray of Hattiesburg conducted the B. Y. P. U. Study Course during the meeting. This church has some unusually fine young people in it and they are making things go. Seven new members were added to the church.

## Calvary

This church is eight miles west of Hattiesburg. It is made up mainly of Simpson County folks who have moved to this section. The church is located in the midst of a strong Landmark influence but is standing loyally by our organized work. Rev. N. J. Lee, Sumrall pastor, led the preaching for us. Seven fine girls joined the church on profession of faith and greatly rejoiced our hearts and encouraged us in this hard field. It is my privilege to be the pastor of this church and preach for them on Sunday afternoons.

## Immanuel, Hattiesburg

This is my own noble church. It has been my great joy and privilege to be the pastor of this great church for six years. This was the second meeting I have led my people in during these six years. No pastor or evangelist ever had a finer co-operation than the Immanuel people gave to their unworthy pastor. The good women of the church held prayer-meetings two weeks before the beginning of the meeting and ten prayer-meetings each day during the meeting. The folks worked and prayed and attended the services. Our purpose was to help the church. This was certainly accomplished. The Lord gave us four for baptism and several by letter. The reason we had no more additions is that people are joining Immanuel Church all the time. We don't have to hold a revival meeting to reach the lost. We have a revival going on all the time. We have a meeting now and then just to keep in style. Brother W. D. Dickerson, one of our own members, led the singing and performed his part well and added much to the success of the meeting. We all feel like we have had one of the best meetings we ever had.

## Oak Grove

This is Oak Grove in Perry County. It is seventeen miles from the nearest railroad point. Brother J. C. Martin is the pastor. This is another church located in the midst of a strong Landmark influence. If you don't know what Landmark influence is you have something to learn yet. What their preachers have to say about our organized work would make interesting reading. But all that didn't keep Oak Grove from having a good meeting. The people came from everywhere. The meeting just got started good when we had to close it. There were eight additions to the membership of the church. We did our best to strengthen the people in their loyalty to our organized work. I often wonder why

the Lord permits our weak country churches to have so much opposition. I guess it is good for them.

I have one more meeting and then my summer's work will be over. Beginning Friday night before the third Sunday in September I will be with Brother J. C. Martin at Brooklyn for ten days. Here our Forrest County Agricultural High School is located. Then I will be back in my regular place with the Woman's College open and the greatest folks in the world to preach to. I never was happier in my work in my life. It is a joy to work and serve the Lord and His people.

## FROM PICAYUNE

Press reports from Bogalusa, La., during the past two weeks have contained the statement that Pastor O. P. Estes of Picayune, Mississippi, had accepted a call from the First Church of Bogalusa.

The call had received prayerful consideration and on Sunday, the 24th, Brother Estes announced to the local congregation his decision to remain in his present pastorate. Immediately following this announcement the church went into conference and the following resolutions were unanimously adopted by a rising vote:

"Whereas, our pastor, Rev. O. P. Estes, has recently been called to the pastorate of the First Church of Bogalusa, La., and has had such call under consideration; and,

Whereas, after full investigation, mature consideration and much prayer, he has announced his intention to decline the call and to remain in his present pastorate of this church; and,

Whereas, we believe that he has been led of the Lord in this decision and, despite all inducements, which have been many and attractive, has proclaimed his determination to continue his labor among us, for God's glory. Now, therefore, be it

Resolved, by the First Baptist Church of Picayune that we have learned of this decision and intention on the part of our pastor with joy and gratitude—joy over the prospect and certainty of a continued association and work with Brother Estes and his beloved helpmeet, and gratitude to God for His leadership and guidance in directing and controlling the conclusion reached. Be it further

Resolved, that this church, collectively and as individual members thereof, hereby pledge our continued and unvarying loyalty and devotion to the work and to our leader, and by these presents reaffirm and rededicate our energy and our talent to the furtherance of God's Kingdom work under the administration and leadership of our beloved pastor. Be it further

Resolved that these resolutions be spread at large upon the minutes and a copy delivered to Brother Estes as a continuing memorial and testimony of our appreciation, gratitude, loyalty, fidelity and love."

A two weeks' meeting with Dr. Crutcher doing the preaching was closed on August 3rd, with 101 additions to the church, a majority by a profession of faith. During the

three weeks following the pastor has been on his annual vacation, one week of which was spent at the Assembly on the coast.

At the night service yesterday three were received by letter and one by a profession of faith, after preaching by the pastor.

The Pearl River County Association, of which the local pastor is moderator and member of the State Board, holds its 1924 session with the Picayune Church in September. Appropriate committees have been appointed to assure entertainment and other necessary arrangements.

The finance committee of the church has called attention to the second installment of bonds on the new building, maturing in October, and collections are being made to meet the obligation at maturity.

## A GOOD MEETING

I have just been in a good meeting at Caesar with Pastor J. P. Culpepper of Poplarville. We had 1,000 people present on Sunday and I preached three times a day through Thursday to large congregations. Most everybody belongs to the church in that section of the country and ninety per cent of them are Baptists. We had 25 accessions, 23 of those by baptism, and the church seemed truly revived. The pastor said we had by far the largest congregations and one of the best meetings in his six years' pastorate there.

—G. W. Riley,

Liberty.

## SUMMER WORK

My first meeting was at Lorena school house, my old home. I did my own preaching there, and had two conversions.

My second meeting was with Brother S. P. Powell at Handsboro, down on the coast. There were four additions to the church. Brother Powell is doing a great work with those good coast people.

My third meeting was at Concord, Smith County. Brother Boyd from Magee did the preaching. Brother Boyd is a strong gospel preacher. There were 22 additions to the church. There were something over 3,000 chapters read during the meeting.

My fourth meeting was at Galilee, Rankin County. I did my own preaching. Brother Joseph Duke led the singing. I can recommend Brother Duke to any church as a most excellent song leader and church worker. There was one addition to the church. I must say for this church that we do not know of any man or woman, boy or girl of any age that is not a member of the church. There were over 3,000 chapters read.

My fifth meeting was at Palestine. Brother Dan Powell came, and did the preaching. Brother Powell is a strong gospel preacher. There were 5 additions to the church. He also ordained 4 deacons. There were over 3,000 chapters read.

My sixth meeting was at Corinth, Simpson County. Brother Gardner is the pastor of this church and is doing a good piece of work with those good people. There were 19 additions to the church. The first

to join was a boy about 16 years of age who was considered not bright, but he asked to make a talk and when he had finished over three-fourths of the congregation were weeping. He led the way all through the meeting. He said people called him crazy but he had enough sense to love God and wanted to die soon and go home where God was. One deacon said he had meant more to that church during the meeting than any member had in twenty years. There were over two thousand chapters read, and about twenty-five agreed to tithe.

My seventh meeting was at New Bethlehem, Simpson County. My father did the preaching and Brother R. T. Moulder led the singing. There were twelve additions to the church and the church was greatly revived. There were nearly 300 chapters read and eight agreed to tithe.

—C. S. Moulder.

## GULFPORT FIRST BAPTIST CHURCH

By W. A. McComb

The pastor was with his people August 31st after a month of absence. He was most cordially received. Five new members were added to the church that day and at the night services twelve of the Juniors and Intermediates were graduated to higher departments in their B. Y. P. U.'s.

The pastor and church are already looking forward to their evangelistic campaign which is to be conducted by Dr. L. G. Gates of Laurel, First Church, and is to begin November the 16th. The meetings will be extensively advertised and it is hoped that all the churches of Harrison County and even of the entire coast will be greatly blessed by this campaign. It is the earnest desire of the church that all who read this will pray for the power of God to rest upon this campaign which is planned for His glory.

A large choir is in training under the direction of a special leader and we believe that feature will contribute materially to the glory of God in the success of the campaign. Many tourists to the coast this summer have worshipped at the First Baptist Church, Gulfport, much to the gratification of the pastor and his people with whom there is always a cordial welcome to worshippers.

## TYLERTOWN

It was my pleasure and privilege to hold several good meetings this summer in which the Spirit of the Lord graciously manifested His presence. Many people claimed to have been placed on a higher plane of Christian living. Church revivals have been good, not many accessions or baptisms, and a few persons restored to fellowship, after having been absent from their churches for a long time. I shall resign my position as pastor of Smyrna Church, Waltham County, making in all 28 years of service there.

—A. F. Davis.



## Department of Evangelism

Conducted by  
Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

### Do You See My Purpose?

When I took up this department again a while ago I had, in the main, one purpose. That purpose was, and is, this: To use whatever conviction and influence I have in the interest of such an evangelistic program for Mississippi Baptists next year as shall call for and expect from every department and every phase of every department of our organized life its maximum efforts in soul-winning. I re-state this purpose here in black-face type, because everything appearing in this column for the next few months can be easily interpreted in terms of this outstanding purpose.

To my mind this is the biggest thing we can foster at this time—and for two important reasons:

1. It is an undertaking big within itself—both as to what it is and what it will most assuredly accomplish in direct results in soul-winning.

2. It will certainly bring a bigness—largeness—voluminousness—yes, grandeur—to every other feature of our big 1925 program in the estimation of our Baptist hosts, such as nothing else in the world can bring to it. I realize that this is a "big" claim—but I make it with the absolute assurance that if the suggestion upon which I am insisting be carried to the lines whole-heartedly and God-honorably, I can face the claim at the close of 1925 without having to say to it: "You played me false."

And it is a remarkable thing, too, how this same vision of something big and primal along definite evangelistic lines, is right now holding within its grip the souls and consciences and good judgment of our foremost men and most effective leaders.

That splendid editorial of Dr. Lipsey's from which I quoted at length last week, is typical of what seems to be at this time spiritually atmospheric and denominationally omnipresent.

You remember Dr. Lipsey stressed this: "Our first business is soul-winning." He says: "We insist that every individual Christian, every church and every mission board must have as its first and biggest business the saving of men from sin." And over against that insistence he places this timely question: "May it not be that the reason our mission boards are in debt and having all sorts of trouble getting money—may it not be that they have not put first things first?"

Last week Dr. Crutcher said throughout the Baptist papers of the South: "Do you really believe in evangelism? What state is there that is doing any evangelistic work within its own territory? It is my opinion that unless our State Mission Boards shall magnify evangelism in the years immediately before us, our mission offerings will grow

less and our baptisms will largely cease."

Dr. Scarborough also said last week: "Evangelism is the preserving factor in our program for the progress of the gospel. It has life and power in it; and it represents the savor of the gospel salt. The soul-winning element in a church will furnish its congregation, supply its morale, stimulate and inspire its enterprises, build strong its ministry, send out currents of power to the regions round about. When the soul-winning note sounds low the channels of life in the church are clogged with the germs of death, and sooner or later the church will become formal and join the scrapheap crowd." Also, in a recent exceptionally strong article in the Western Recorder, on "Where Christ Placed the Emphasis", Dr. Scarborough says: "The cry and prayer of my soul is that Southern Baptists will put the emphasis in building the Kingdom where Jesus puts it—make evangelism central, primal, pre-eminent—and build all the things we build with this passion, through its power, around its great central theme."

Dr. Masters, of the Western Recorder, recently said editorially: "May God's people everywhere be faithfully engaged in prayer for a great revival of Bible-religion, in prayer that our preachers may again have their tongues touched with that holy fire from the altar which enabled those who went before to speak with such power that sinners trembled and looked at the Cross on which Christ died to find that the burden of their sins rolled away. If we may come back to that—all of us everywhere, city, country, little church in the mountain cove or on the great plains—if we may come to that, we may expect all our modern improvements to fall in where they belong, well done along the line—

With the Cross of Jesus  
Going on before."

And thus I might go on, quoting our foremost men and most effective leaders with reference to this big matter. I believe with all my soul that when God's time arrives, the very stones of the earth would cry aloud to make His will known, were it necessary. In this particular matter the impression—conviction, if you please—is almost atmospheric. The sound of the going in the tops of the mulberry trees has reached the ears of the souls of our Baptist hosts. We all believe that the time is upon us for Baptists to do some unprecedentedly big thing in the interest of evangelism. Just how to do it, however, is another matter. On this point we may either have no definite conviction at all, or our convictions may lead our judgments as far apart as are the poles of the earth.

Dr. J. T. Watts has an interesting article in The Teacher this month in which he tells us how Virginia is trying to carry out this conviction. They have employed a corps of capable evangelists, who give practically all their time to destitute situations. They have expended an average of \$6,000.00 a year for this work—and in the last 20 years 16,623 baptisms have been reported.

All of which is good, as far as it goes. However, Virginia might treble her evangelistic force—and even then the evangelistic spirit would not be carried to and absorbed by every department and every phase of every department of the state's organized life.

It's the same difference there is between the administering of a local anesthetic and the taking of it internally so that every part of the body yields to its good effects.

In Ohio they have a director of evangelism, Dr. C. H. Stull. This good brother has fallen upon two methods of operation. One is called "the simultaneous campaign"; the other, "the week-end plan".

In the first named method the association is taken as a unit and all the churches of that group are lined up for a simultaneous evangelistic campaign led by pastors brought in from other parts of the state, their pulpits being supplied at the expense of the state convention. The services run for twelve days in succession and the evangelists receive only their bare expenses. During the long progress of the meetings the director of evangelism goes from church to church giving such aid as he may be called upon to render. A collection is taken on the closing day of the meetings to help defray expenses. Last year there were 1,400 conversions in seventy-eight such campaigns held in Ohio. The week-end method of evangelism is very popular. According to this method a church will make preparation for such week-end meetings by organizing workers, selecting names of prospects to be won to Christ, and in other ways getting ready. The director of evangelism brings to the church two outside pastors and the meetings begin in the middle of the week and close on the following Sunday night.

This method is more permeating than is the Virginia plan; but the principle underlying it is local rather than internal.

If Mississippi can "hit upon" the right plan, then we shall easily do the most effective and far-reaching work in evangelism in the state that we have ever done.

### BETHEL MEETING, YALOBUSHA COUNTY

On the seventeenth of August our meeting began at Bethel Church in Yalobusha County with our good pastor, Rev. N. F. Metts of Oxford, Miss., doing the preaching. He preached forcible gospel sermons for five days and nights.

The climax was reached Friday

night when he preached his soul-stirring sermon, "Man's Last Chance." The Lord wonderfully blessed us at this service in giving us five for baptism, one splendid young man and four young ladies.

The visible results of the meeting were ten additions to the church, eight for baptism and two by letter. We feel that our church was made better by these services and that the whole membership was awakened more fully to its duty. We are going to do more for the Lord at this place than we have ever done before.

Pray for us.

—Vera Williams,  
Water Valley.

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## East Mississippi Department

By R. L. Breland

### Fellowship Revival

Beginning the fourth Sunday in August the writer assisted Pastor T. T. Putnam in his revival meeting at Fellowship, Choctaw County. He was pastor there for several years and it was a great joy to be with these good people once more. The Spirit was present from the beginning. Great crowds of people attended day and night. Early in the meeting people began to be converted and joined the church. Twenty-three joined by baptism, and four by letter. It was an old-fashioned revival like we Baptists used to have. To God be the glory. Pastor Putnam is a man of faith, a true helper in a meeting, a good preacher, and successful pastor. He was unanimously elected to be the pastor of the church next year. He is also pastor at Mt. Pisgah, a few miles south.

While in the community I had the delightful pleasure of preaching one sermon for Pastor J. W. Hicks at Mathiston. His people are delighted with him. May God bless these dear friends for I have no better friends than those at Fellowship and Mathiston.

### Notes and Comments

Dr. J. H. Webb of Moorhead assisted Pastor B. F. McPhail in a successful meeting at Self Creek, Oktibbeha County.

The revival at Coldwater, Neshoba County, is in progress with good prospects for a good meeting.

The writer had the pleasure of baptizing three new converts into the fellowship of Hope Church, Neshoba County, last Saturday as an after effect of the splendid revival held there by Dr. H. W. Shirley in July.

Pleasant Dale Church near Philadelphia has called Elder F. M. Breland to be its pastor next year. Elder Z. B. Kitchens is retiring.

Elders Z. B. and J. W. Kitchens held two successful revivals recently at Providence and New Black Jack, Neshoba County. More than 30 members were added to the church at Providence.

Actual work on the Neshoba County Ministerial Cottage at Clarke Memorial College will soon begin. The money is raised in a large part and the committee is arranging for the building soon. Neshoba County will have a ministerial student occupy it next session.

Dr. H. W. Shirley, pastor at Philadelphia, has recently closed a successful revival at Newton. Dr. W. H. Thompson, pastor. Brother Shirley will assist the writer at West, Miss., in October.

Elder F. M. Breland assisted Pastor S. M. Massey in a good revival

at Center Line, Neshoba County, also Pastor J. V. Parker in Jones County, recently. He began his revival at Linwood, Neshoba County, where he has been pastor for twenty-five years, last Sunday, Elder Egbert Breland preaching.

### DR. MULLINS' 25 YEARS SERVICE WITH SEMINARY TO BE COMMEMORATED

To commemorate Dr. E. Y. Mullins' twenty-five years service as president of the Southern Baptist Theological Seminary and to the denomination as a whole, and review the advancement that has come in theological education in general and to the various causes of Southern Baptists in particular, associates of Dr. Mullins on the faculty and the board of trustees have arranged an elaborate program that will be carried out at the Broadway Baptist Church, Louisville, September 23 and 24. Representatives of the theological seminaries of the United States and Canada have been sent special invitations to attend the celebration, while the general public will be welcome.

The program will begin Tuesday night, September 23, with Dr. W. W. Landrum of Russellville, Ky., presiding. At that time Dr. Charles R. Hemphill of the Louisville Presbyterian Seminary, will speak on "Twenty-five Years of Theological Education" and Dr. Clarence A. Barbour, president of Rochester Baptist Theological Seminary, Rochester, N. Y., on "Early Pioneers of Baptist Principles".

On Wednesday morning, September 24, the program will be presided over by Dr. B. H. DeMent of the Baptist Bible Institute and will include an address on "The Seminary and Twenty-five Years of Foreign Missions" by Dr. T. B. Ray of the Foreign Mission Board, and one on "A Quarter of a Century in the Southern Baptist Convention" by Dr. B. D. Gray of the Home Mission Board.

The concluding program will be held Wednesday afternoon with Dr. I. J. Van Ness of the Baptist Sunday School Board presiding and addresses on "The Man of the Hour" by Dr. Henry Alford Porter of St. Louis, and "A Quarter of a Century of World History" by Dr. George W. Truett, Dallas.

In addition to his services to the denomination as the directing head of its oldest seminary for a quarter of a century, and his prolific contribution in widely read books on the interpretation of Christianity in general and Baptist doctrines in particular, Dr. Mullins recently completed three years' service as president of the Southern Baptist Convention and is now president of the Baptist World Alliance. More men have probably gone out into the ministry under his administration than that of any other one man of any age.

—Frank E. Burkhalter.

### PLEASANT HILL CHURCH, CLARKE COUNTY

On the second Sunday in August at eleven o'clock Brother J. A. Duren

from the Baptist Bible Institute, New Orleans, was on the ground to begin the series of meetings. I did not get there till Monday for the morning service, being hindered providentially. But when I arrived I found everything moving nicely. Brother Duren had the meeting well in hand and from day to day, he brought wonderful messages from the Word of God. His messages

were plain—so plain that a child could understand—and well received. We received four splendid young men for baptism. Our people here are deeply in love with Brother Duren and extended a very cordial invitation for him to come this way again. Blessings upon him in his work.

—S. E. McAdory, Pastor.

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# SUNDAY SCHOOL LESSON

Sunday, September 14, 1924

By R. A. Venable

## Jesus Rejected at Nazareth

Scripture Lesson: Luke 4:16-30.

Golden Text: "He anointed me to preach the good tidings." Luke 4:18.

Introduction: Our last lesson tells of Jesus being in Cana of Galilee, where he had wrought his first miracle of turning the water into wine before attending his first feast at Jerusalem. On his return to Galilee, he goes first to Cana, where he healed the son of a nobleman down at Capernaum, twenty-five miles distant from Cana. Luke omits all mention of the Judean ministry of our Lord and were it not for the account given by John, we would suppose that Jesus came from the scene of his temptation into Galilee. Luke seems to date the beginning of the Galilean ministry by the circumstances of our present lesson.

In verse 14 of this fourth chapter the equipment of Jesus for his work is clearly stated. "And Jesus returned in the power of the Spirit into Galilee." The coming of the Spirit upon him at his baptism was a permanent endowment of power for the Messianic mission and work, for which he was sent into the world. This descent of the Spirit upon Jesus was his anointing which inaugurated him as the Christ of God.

1. In the light of this fact our lesson is of the highest interest and importance. The place is significant. Nazareth was his home town, here his childhood, boyhood and young manhood were spent. Here his parents lived their modest, humble lives; here were the scenes of his early life; here lived his friends and associates of other days; here his Messianic consciousness was awakened and deepened, involving his unique relation to the God of Israel and the redemptive purpose of his mission; the fame of his Judean ministry preceded him in Galilee and gave him access to the hearts of the people. (See Vers. 14-15.)

"And he comes to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read." (Ver. 16.) 2. The custom of Jesus was to attend the public worship of the synagogue on the Sabbath. This was doubtless his habit from early youth. In his public ministry there was no deviation from this habit. The worship of the synagogue consisted in: (1) Prayers, enjoined by the law, which the reader recited as leader in which the people joined standing; (2) Then came the reading, first from the law, followed by reading from the prophets, with such explanations as was necessary. These explanations sometimes involved the translation of the old, dead Hebrew into Aramaic, the language of the people, and possibly sometimes into the Greek language which was almost universally known and spoken; (3) The reading was followed by a sermon, making practical application of the scripture read from the prophets. These synagogues were found in every town of any size, and Jesus availed himself of their centers of worship to meet and teach the people. It was their

custom not only to attend these meetings but also to take part in the services, either by invitation extended to a distinguished rabbi, or voluntarily. Here he took the part of both reader and preacher, not unusual, in these worshipful assemblies, standing up was an indication of his desire to read.

"And there was delivered into him the book of the prophet Isaiah and he opened the book and found the place where it was written: The Spirit of the Lord is upon me because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives and recovering sight to the blind, to set at liberty them that are bruised to proclaim the acceptable year of the Lord." (Vers. 17-19.) It matters little whether it was chosen by Jesus, because it contained the thought of the sermon he had in mind to preach. The quotation given by Luke differs somewhat from the Old Testament. (See Isaiah 61:1-2.) Some of the verses are omitted as given in Luke, and others are added as found in Isaiah 42:7; 58:6.

"In the original the prophet puts into the mouth of Jehovah's ideal servant a gracious message to those in captivity, promising them release and return to the restored Jerusalem, the joy of which is compared to the joy of the year of jubilee. It is obvious that both figures, the return from exile and the release of the jubilee admirably expresses Christ's work of redemption." (Plumer.) The language furnishes an admirable program of the redemptive activities of Jesus. The ideal servant of the prophet found its realization in the life and work of him who taught and wrought for the deliverance of men from the captivity of sin. Jesus appropriates this prophetic forecast as finding its fulfillment in himself. The first sentence in his sermon is an affirmation of this fulfillment.

"And he began to say unto them: Today hath the scriptures been fulfilled in your ears." (Ver. 21.) Note the content of this confident claim. 1. The majesty of his Personality. 2. the Benevolent Character and scope of his Mission. 3. The effectiveness of his activities. If his reading had fastened the eyes of the Nazarenes upon him, how much more must their ears have been entranced by the "words of grace which proceeded out of his mouth." It was also strange to them. They could give their eyes, their ears, but not their hearts. They could bear witness to his gracious words, but they could not, would not believe his claim to Messiahship. They wondered, how one whom they had known in his childhood, boyhood and young manhood, could lay claim to Messianic dignity, and calling.

"They said, is not this Joseph's son?" Is he not of obscure parentage, of an humble calling? Jesus with prophet's vision read the state of their hearts, and changed the form and spirit of his discourse. They were hiding their unbelief behind a desire to see, an exhibition of his miracle working power, which he had exercised at Capernaum.

"And said unto them, doubtless ye will say unto me, physician heal

thyself." (Ver. 23.) A common proverb but difficult to interpret in this connection. Plumer's explanation is probably correct. "The saying plainly refers to the passage just read from Isaiah. He professed to be the fulfillment of them and the healing the miseries of mankind. The people are supposed to tell him to better his own condition before bettering that of others. He must make his own position more secure, and give evidence of it before asserting. He must work convincing miracles, such as he is said to have worked elsewhere." Rumor of miracles wrought elsewhere will not satisfy, nothing but a miracle performed in their presence will overcome their credulity.

That a fellow townsman, whom they had known as a carpenter, whom they had condescended to hear, because of the fame which had preceded his coming to Nazareth, should claim to be the Christ provoked scornful criticisms, and skeptical insinuations, too grave to pass unrebuked. By the use of another proverbial saying, "No prophet is acceptable in his own country." (Ver. 24.) He is no exception to this rule. He will perform no miracle to overcome their contempt of his claim, inspired by long acquaintance with him and the circumstances of his life. The contempt evinced by them carries with it the gravest consequences. To scorn his claim deprived them of blessings which he gave to those of receptive minds and believing hearts. The rule that actuated the prophets of old was controlling the bestowal of his blessings. Ill-treated by their own people, they passed them by and "bestowed their miraculous blessings upon outsiders."

"But of a truth I say unto you there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, when there came a great famine over all the land. And unto none of them was Elijah sent but only to Zarephath in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but only Naaman the Syrian." (Vers. 25-27.) There were no special favors because of racial ties or locality. Elijah and Elisha carried their blessings as prophets of Israel, beyond the borders of Israel to those who were needy and receptive. These words of exposition of the principles which controlled the prophets in the dispensation of their miraculous blessings cut these Nazarenes to the heart.

"And they were all filled with wrath in the synagogue, as they heard these things and they rose up and cast him forth out of the city, and led him unto the brow of the hill on which their city was built that they might throw him down headlong." (Vers. 28-29.) Their ignorance, prejudice and bigotry, barred the door of knowledge, and turned a congregation of worshipers into a howling mob of murderers, whose implacable hatred sought to destroy, the God's anointed messenger of mercy and love. That they might save their city from the pollution which his execution would incur,

they violently cast him out of the city and led him as a blasphemer to a high cliff overlooking the city from which to hurl him down to death. The mob was thwarted in its deadly purpose.

"But he passing through the midst of them went his way." (Ver. 30.) His passing through the midst of the raging mob, which has him completely in power, can best be explained on the ground of an exercise of miraculous power, the effect of which was of a psychological nature breaking down their purpose of murder, rendering them so impotent that Jesus could pass unhindered through their midst. They had sought a miracle, and found it to their own confusion and defeat.

## Practical Suggestions.

1. Jesus, son of Mary, was conscious of an anointing of the Spirit of God, by which he became the Christ of God. The Spirit became resident in him as the source of his Messianic authority and power. The anointing of the Spirit at his baptism was the beginning of the Christ-life of Jesus, the son of Mary.

2. The anointing installed him as Prophet, Priest, and King. All his activities are the expression of the Spirit resident in him, as the historic Christ as well as the mystic Christ, or the Christ of experience—The Christ in us.

"I wish that I was a boy again at school," said a self-important country school superintendent on one of his rounds of inspection, after he had heard the children put through an exhibition for his benefit. "Do you know why I wish that?" There was a thoughtful silence for a long moment, then a childish treble piped forth: "I expect it's because you've forgot all you ever knowed."

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WILLIAMSBURG, COVINGTON  
COUNTY

Our meeting began Saturday night before the first Sunday in August. According to previous arrangements Brother J. C. Martin of Brooklyn, Miss., was with us to do the preaching. From the very first sermon he seemed to be conscious of his duty to God and lost men. All his preaching and work was for the salvation of the lost.

We had the co-operation of all the other denominations. The people came as never before; everybody in the community was very much interested in the meeting. The singing was fine from the beginning all the way through. Several stated that the meeting was one of the best that had been in that community. Our prayers are that what was done may have been for the glory of God, and that the revival will ever continue.

The services closed Friday morning at the water's edge, where the writer baptized 14 young men and women into the fellowship of the church. There were 5 accessions by letter and 1 by restoration.

There were testimonies all during the meeting from men and women stating that they were going to be loyal to their Lord and to the church with all of its activities. We have a fine Sunday School and a live awake B. Y. P. U. all doing fine work and having fine services every week.

Though the church and community were in the path of the storm which passed through their community this year the folks showed their appreciation by their contributions.

May the Lord's richest blessings be upon all our preachers as they are out doing their best for the Master.

—Luther K. Turner.

FROM NEW MEXICO

By N. A. Moore

For a number of years previous to President Maddox's work as a school man, as pastor he had been developing the idea of Prayer Conferences, going to various places and speaking from three days to one week on Prayer. The results of his work, both from the standpoint of deepening the spiritual life of the churches where he has labored, and also from the standpoint of actual conversions, have been in almost every instance remarkable. He has resigned the presidency of Montezuma College, having the united support of the student body, the faculty, the Board of Trustees, and the Baptist brotherhood of New Mexico, for no other reason than that he feels the call of God to go into the Prayer Conference work, either for full time or in connection with a pastorate.

I have been intimately associated with him in Montezuma College since I have been filling the chair of Bible and pastor of the college church, and I take this opportunity to recommend unqualifiedly his work to any church, large or small. His idea is that all phases of Christian life and growth have been emphasized more than the great Bible doctrine of prayer; that, with the true teaching of prayer, all

IN MEMORIAM

Miss Ora Lucken

Just as the day was drawing to a close on September 2nd the spirit of Miss Ora Lucken took its flight back to the God who gave it. Miss Lucken passed away just as quietly as she had lived among her friends and companions of the Old Ladies' Home, where she had lived for about one year. Her faith in Jesus was proven by her patience and fortitude throughout her long weary months of suffering. Though quiet and unassuming, of very few words, all who knew her knew that she walked with God.

—Mrs. Gus McDaniel.

other problems may be solved more easily.

To all the visitors, friends, and students of Montezuma the most outstanding characteristic of this young institution is her high spiritual life. I say without hesitation that this has been produced and maintained more largely by President Maddox's teaching and preaching on the doctrine of Prayer than by all other causes combined. Of the several hundred students who have attended this institution in the past two years, not more than one-half dozen have gone away without having made a public profession of their faith in the Saviour. This is a testimony more eloquent than any words to express the effectiveness of President Maddox in this, his chosen field of work.

Any church desiring to communicate with him in regard to his Prayer Conference work can reach him by addressing Layton Maddox, 1411 Clay Street, Waco, Texas.

FELLOWSHIP CHURCH,  
LAUDERDALE COUNTY

Brother C. T. Davis came to us and began the meeting with Fellowship Church on the first Sunday in August at eleven o'clock. He brought a wonderful message of truth twice a day till Friday evening. The result was that thirteen happy young people gave themselves to Christ and followed him through the ordinance of baptism, and nine came into the church by letter. Brother Davis is a plain, earnest, gospel preacher and we do not hesitate to recommend him to any church or people who want the truth preached to them.

Prof. D. M. Brantley of Senatobia, Miss., was with us to conduct and lead the song service. He did it very efficiently and his presence and work added much to the meeting. We take pleasure in recommending him as a song leader to any who may stand in need of a leader and Christian worker. God's blessings be upon both Davis and Brantley.

—S. E. McAdory, Pastor.

Rev. Thomas Smith assisted Pastor Watkins in a splendid meeting last week near Sturgis. Brother Smith returned to his home at LaGrange, Mo., this week.



GOOD FOR DOCTOR LIPSEY

In the issue of August 21 Dr. Lipsey has two editorials which I want to commend with all my heart. One of them is: "Our First Business"; the other: "What Happens Then?" That is, if we put our first business first, what results? Both are so strikingly evangelistic that more than one party said to me: "Your department got twisted again this week, and landed on the editorial page." Well, the department didn't get twisted again—it was merely omitted for lack of space. But Doctor Lipsey has served the department most admirably in these two most timely editorials. I beg the privilege of quoting from them briefly. After calling attention to the basal fact in grace that the mission of Jesus was that of soul-winning, soul-saving, he says:

"From these we see it was to deal with sin; to save sinners. Now there is no controversy on this point, and many may wonder why time is spent in showing what Jesus came into the world to do. The reason is just this, that many churches have apparently forgotten it. The evangelistic spirit, the passion for saving lost men and women and children is not in evidence. There isn't one sermon in ten in a Baptist Church in Mississippi, or anywhere else in this country that saves a lost soul. And there is no expectation of their being saved. We save our faces by giving an invitation at the 'conclusion of the service' to any who may wish to unite with the church, but has there been anything in the sermon that will convict of sin, that points to the Lamb of God that taketh away sin, that compels a decision in this life and death matter?"

Then, after giving us some rather interesting figures, which suggest not so much what our Foreign and Home Mission Boards are doing, but what they might do should the passion for souls "eat them up" as zeal did our Lord, he says with reference to our State Mission work:

"And as for the state mission workers, where is the man who goes out first and foremost to save sinners? This is not said to discount what the boards are doing. We commend with all our hearts what they are doing. It is what they are not doing that we are complaining about. We insist that every individual Christian, every church and every mission board must have as its first and biggest business the saving of men from sin."

At the outset of his second editorial on "What Happens Then?" he says:

"If we get back to first principles and do the thing for which Jesus came; if we put evangelism first; if the salvation of men is always first and uppermost with us, there are several things sure to follow."

He lists three marvellous benefits that would result to us:

1. It would put us in line with the will of God.

That's true. And think what that would mean to us. Here are two big questions the good Doctor asks—and I pass them on to every reader of my department:

"May it not be, and we ask it in the deepest seriousness, with the

burden on our soul, may it not be that the reason our mission boards are in debt and having all sorts of trouble getting money, may it not be that they have not put first things first? Is it possible that something else has taken the place that belongs to saving men?"

I think, too, that every loyal Baptist in the state will echo a hearty amen! to the declaration which follows the two questions:

"We are for the boards with every ounce of strength and every drop of blood; but we are frankly puzzled when they get in debt and can't get out. There is something wrong. And we, they, ought to find out what it is. It is not worth while to complain of the people. Let's search our hearts and mend our ways. The favor of God is upon them that do according to his will. It is not that we would reduce the amount of other kinds of work on any mission field, but we simply must put first in our program of missions, the apostolic habit of saving people; the evangelistic work. We understand that some people have gotten into the bad with leaders for saying this, but may it not be that our boards have gotten into the bad by paying no attention to it?"

2. It would save us from doctrinal vagaries and heresies.

He might have added: "And dry rot."

Our good editor never set down a sublimer truth than this:

"A man seldom goes wrong in teaching who is on fire for the salvation of men. And men who are born into the kingdom with a clear experience of grace will never become heretical. Evangelism is the only hope of keeping the doctrine pure and saving our people from false teaching and factional strife. That will die out because there will be no occasion for it. People do not become heretics in a protracted meeting. You will find them in the shade of a school house."

3. It would be easy then to enlist people in the organized work and get them to support it with their money.

That's true almost without exception.

These editorials are in exact line with what I have been and am now trying to get before our people. Just how to carry out our mission in thoroughly evangelizing every phase and department of our organized life, is the big question. I suggested a department of evangelism—a functioning organization with actual headquarters at Jackson, that would carry the spirit and work of evangelism back to the minutest phase of our work.

Last week, under the heading "Evangelism Our Main Aim," I showed by way of example what it would mean to our Sunday Schools and our young people's organization. Whether it would be best to do this work—that of imbuing every department and phase of our work with the spirit and fire of evangelism—by the creation of a special department, as I suggested, or some other way, I do not know. Dr. Gunter does not think it would be best to specialize in a departmental way on this work. I would be loathe almost to the point of unwillingness, to urge a program

which does not meet with his hearty endorsement—for he is the man, after all, upon whose shoulders falls the responsibility of carrying to the lines our programs. My suggestion that we create at our next annual convention a department of evangelism may not be the most practicable thing. On the other hand, Dr. Gunter's suggestion that we undertake this evangelistic work through our Associational Executive Boards and four or six employed evangelists with song-leaders, may result in a mere evangelistic campaign—and not an evangelistic siege. What I want, though—and above everything else—is for Mississippi Baptists to do for evangelism what no other state has yet done—to put on an evangelistic program to last at least twelve months—so definite and big and all-comprehensive that it would establish a precedent in soul-winning for the whole Southland, and give to the Baptists of the state a prestige as soul-winners unequalled by any other body of Christians among us.

We can do it!

Next week I shall set forth some of my reasons for maintaining that it can be done.

TWO GOOD MEETINGS, ZION HILL IN FORREST COUNTY AND PROVIDENCE IN LAMAR COUNTY

Brother S. A. Wilkinson is pastor at Zion Hill in connection with his teaching at the Woman's College. There were 19 for baptism. A committee was appointed to enlarge the church for their Sunday School and B. Y. P. U. work. There are great possibilities in the community.

Providence is a new church where Brother T. S. Entriken is loved and is doing good work. There were six for baptism. The meeting was held under a brush arbor. A lot was secured to build upon, and a sum of \$344.00 was raised for a church building, also \$28.00 for missions. One member said if it were a Mission Church, why not start it right. This church is in a very needy place with lots of good people with little means to build a church house. They have faith and are determined.

—A. L. O'Briant.

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DRY CREEK, SIMPSON COUNTY

The meeting at Dry Creek ran five days, the pastor doing the preaching. There were 21 additions to the church, 7 by letter, and 14 by baptism. Rev. D. W. and C. S. Moulder were with us one night. Rev. D. W. Moulder brought us a great message.

This was the greatest meeting that has been held at this church. Pray that the Lord's name may be glorified through us.

—M. E. Chapman, Pastor.

YOUTH

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# THE BUSINESS OF RELIGION

Much has been said in recent years concerning business in religion. We heartily accord with the idea of conducting the business affairs connected with religious work in accordance with the best business methods. It is often hard to do this when there is lack of knowledge of the best methods. Again it is difficult because of a lack of interest in religious work. Business men have contended for business in religion. We trust they will keep it up.

Much has been said concerning religion in business. We are for this too. Religion should not be a Sunday garment to be laid aside on Sunday night to be replaced the following Sunday morning. Religion should preach and teach and constrain and persuade through the business methods employed by a Christian.

But we are concerned just now with the business of religion. We are finding that business ideas—that is, of seeing the means in hand before we begin to plan our work and to operate our plans—are interfering with our future plans for Kingdom work. Our people are trying to walk by sight rather than by faith. The business of religion is to see what work needs to be done for the Lord and then to begin it by faith, believing that because it needs to be done and because God has shown the necessity to us, that He will provide the way for the accomplishment of it if only we are willing to put our hands to the task. If you take the element of faith out of religion, it is simply a cold business proposition. If you eliminate faith from religion, then we shall have to eliminate one of the strongest elements of power from the Bible. We shall have to clip from our Bibles that marvelous Eleventh Chapter of The Letter to the Hebrews.

We need material things in doing religious work; but material things without the element of faith will never accomplish anything in Kingdom work. There must be first, the vision which enables one to see what should be accomplished. Then there should be a desire that that thing shall be accomplished. There must be faith in God which causes us to walk, even though we cannot see the way clearly. There must be a reaching forward for that which we desire, trusting for more light if we advance.

At the present time churches and individuals and pastors are gaging their future plans by what they have been doing, by the present outlook in the material or financial realm rather than by Kingdom needs and faith in a great God who is able and willing to make us able to carry out His plans for His children. There perhaps never has been a time when our pastors should be the leaders in the exercise of faith as just at the present time. It is impossible for us to stand still. We shall either go forward or else we shall go backward. If we try to stand still, we shall go backward.

Our people should cease to reckon with their fears, with their poverty and with their doubts. We should attempt that which needs to be done and trust God to bring it to pass. Nothing short of this will save the cause from a tragical collapse.

**R. B. GUNTER, Corresponding Sect'y.**  
Jackson, Mississippi

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